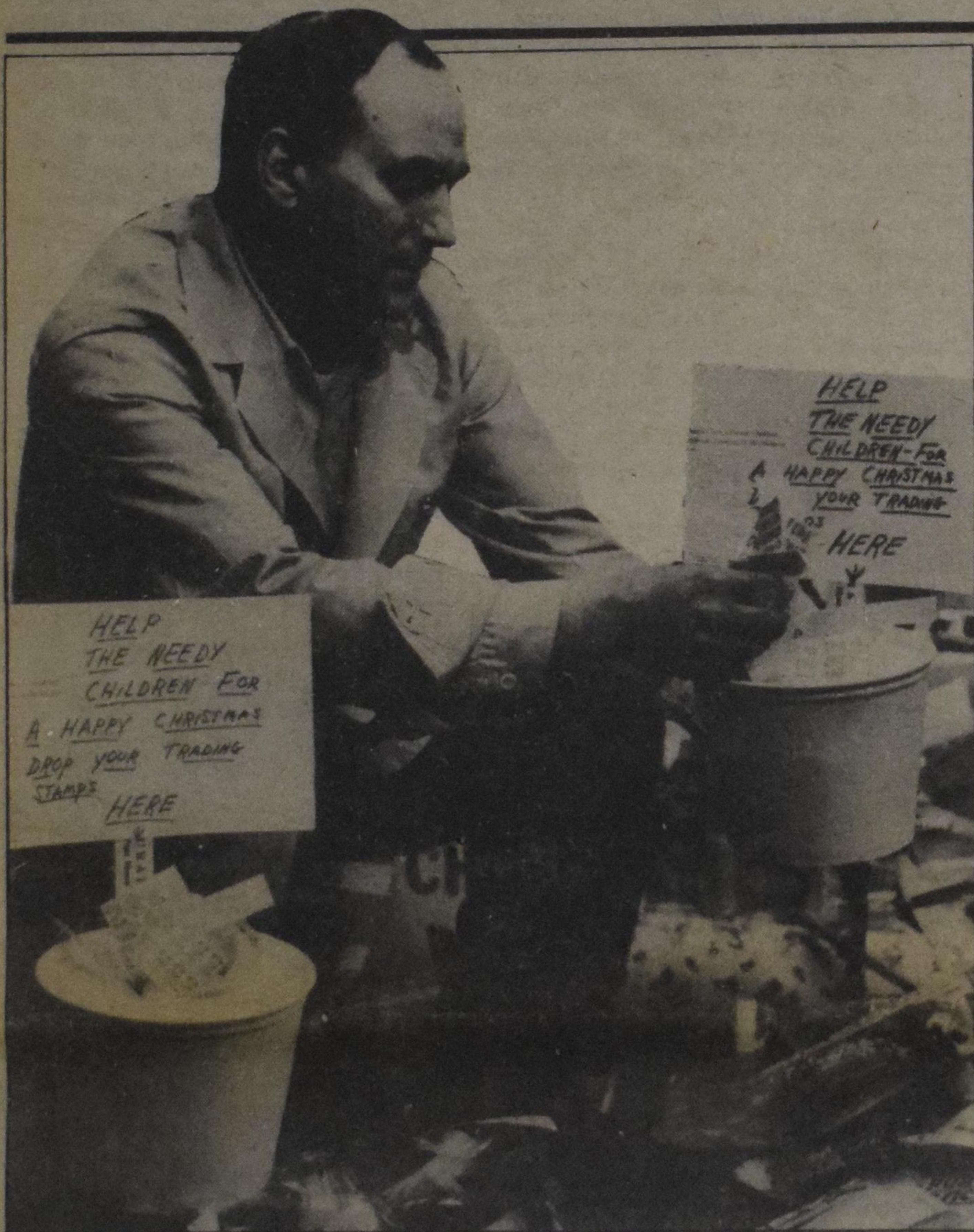


## Removing Jesus' birthday from the money-changers



Of all the Christian feasts, Christmas is probably the most badly prostituted and the most demanding of our time, energy, and money. With an alternative Christmas, one begins to discover that giving or receiving a creative home-made gift is actually more meaningful and fun than giving or receiving a new 23 speed blender. It is also a time to divert such dollars into worthwhile and financially deserving human needs projects

— a much more appropriate way to commemorate the birth of Jesus.

It's about time that we began the struggle to take Jesus' birthday away from the money-changers and restore it to the "once-in-history" event it was. Let us then become more aware of the exploitation of ourselves and our children as well as our neighbours, through loud obnoxious advertising schemes and boycott the nonsensical

gifts that no one needs.

Gifts should be meaningful rather than wasteful. Everyone, regardless of age, can have skills and talents which might create gifts. Most people place special value on those things in which someone has invested time and care, be they pictures, poems, "home-made chore coupons" (which promise some special services or favours), or clever hand-crafted projects. You may share a special talent you have or give your time to someone in some special way. Books, magazine subscriptions, home preserves and baked goods, plants and trees make excellent gifts. However, there always must be a decision about what personally-made gifts can appropriately be done without causing too much pressure due to lack of time.

If it is not possible to make gifts, perhaps you might buy gifts from some organization which is seeking to uplift the poor and needy such as CRWRC, items hand-crafted by the handicapped, or Jubilee Crafts Inc. (Box 12236 Philadelphia, PA 19144), which aids people in Third World countries by helping provide markets for their crafts. It is also a good time to patronize local church or school bazaars to purchase appropriate gift items. You might give gift cheques in someone's name to life-supporting groups.

Here are some thoughts that might encourage creative, intentional thinking and celebrating during the Christmas season!

—Gifts of new attitudes and increased attentiveness towards family members.

—Decorations can be kept simple and home-made. Natural and inexpensive items can be used, such as greens, nuts, pinecones, etc.

—Plans for holiday entertaining need not be elaborate. Perhaps you might be innovative by taking the party to an older adult's home, nursing home, or home of a shut-in and singing and cele-

brating there. Perhaps you might invite people who are often forgotten during the holidays. The Christmas season is one of extreme loneliness, disappointment and depression for many people and according to statistics, when the mental health services are busiest. We should take special care to be aware of the dejected, the shut-ins, the elderly, and the prisoners and include them somehow in our celebration.

—An advent calender or candle and wreaths are a good way to spiritually prepare the family for Christmas. Light one of the four advent candles on each Sunday before Christmas and accompany the lighting with prayer, scripture, carols, poems, and stories.

—Holiday card lists can be quite a burden and expense. Perhaps you might create your own cards with a meaningful message from Scripture and even include a family newsletter. Cards need not be sent to people seen often and who may be greeted personally.

—A Christmas tree should say "Rejoice, God sends us Love, Life, and Beauty!" While live trees signify life, they are wasteful of money and lumber. Perhaps you might buy a tree with roots that could be planted outside later on. Be sure that your tree decorations carry the desired message.

—An uncoordinated clamor of church programs can tire people and detract from Christmas' true meaning, whereas careful planning, reviewing the purpose of each event, can heighten everyone's sensitivity to the Word of God made Flesh in the world today.

Let that which we are going to do for the holidays be done thoughtfully and meaningfully. Let us change what takes away from personhood and from the well-being of humanity. We can stretch our imaginations so that the celebrations of God's birth do honour to the Lord and strive for the peace on earth He came to proclaim, not just at Christmas time, but throughout the year.

## Taking the "sell" out of celebration

by Sally Smid

Mrs. Smid is a member of the Committee on Current Canadian Affairs, Federation of Christian Reformed Women.

Valentine's Day originated when a prisoner named Valentine sent an appreciative letter to a young girl who had been kind to him. So what do we think of now on Valentine's Day? Do we think of compassion towards prisoners? Of course not — We think of Hallmark cards!

Halloween is historically All Hallow's Eve, the night before All Saints' Day, decreed by Pope Gregory to honour all saints who had died. In medieval times, when churches displayed relics of saints, those parishes too poor to have relics let parishioners dress up to imitate the saints. Today children dress up like witches, ghosts, and Incredible Hulks and collect goodies from door to door.

To commemorate the birth of a man who owned only one piece of clothing, many lavish presents on each other.

The examples of "Sell-ebtrations" replacing celebrations are endless. Many people, either consciously or unconsciously, have substituted shallow commercialized rituals for those events in which the real meaning of the occasions were long ago smothered by layers of wrapping paper, tinsel, and chocolate candy. Each year the average Canadian family spends anywhere from \$500 to \$3,000 or more on celebrations. It seems that for every special event in our lives there now exists a commercial industry which offers or promotes a particular view on the "proper" way to celebrate.

Furthermore, as if there aren't enough holidays already, advertisers have manufactured new ones to increase spending — hence "Secretaries Week" and "Mother-in-law Day." It seems as though the only way we can express our joy, gratitude,

love, or sorrow is with something purchased with money. As Mason Williams put it, "People used to buy things because they needed things to survive, not because the things needed people to survive." It is evident that society has become incredibly consumption-oriented, especially in regard to celebrations and holidays. It's time that we take a serious look at the alternatives to the present situation.

The folks at *Alternatives* (1924 E. Third St., Bloomington, Indiana 47401) have begun a campaign to transform holidays. It is their hope to divert millions of dollars from commercial spending into programs which minister to human needs. They have written an *Alternative Celebrations Catalogue* and are forging a network of study/action groups on the topic of voluntary simplicity. A guidebook helps participants examine some biblical principles for Christian lifestyle. It also encourages families to create some responsible ways of observing holidays. (A similar Canadian catalogue

was produced 5 years ago and 5,000 copies are now circulating in churches and other private groups across Canada.)

The Alternative Celebrations Program is based on three basic ideas: "(1) freeing our special occasions from mechanical and materialistic commercialism; (2) getting them back closer to the original meanings, and (3) finding ways to celebrate so that these events become life-supporting, earth-supporting, and further the values of global peace and justice."

Some time in the past, we seem to have lost the ability to create our own gifts, to give *ourselves* as gifts, to live simply for the sake of others. Somehow celebrations have become hollow and consumption-oriented. Alternative celebration ideas are as limitless as human creativity. Of course this idea can do far more than put special events back on a human and community level, it can help us look into broader questions of lifestyle and society.

Continued on page 6



# Viewpoint

## Denominations anticipate union in 1982

June, 1982. During that month the Christian Reformed Church will hopefully be a witness to the union of four denominations. Four churches have decided to bury their differences (perhaps "live with them" is more appropriate) and to become united as one strong voice.

Those four denominations are the Orthodox Presbyterian Church, Presbyterian Church in America, Reformed Presbyterian Church — Evangelical Synod, and the Reformed Presbyterian Church in North America. All four denominations exist within the United States and all four, together with the Christian Reformed Church, make up NAPARC (North American Presbyterian and Reformed Council).

NAPARC will hold its second concurrent synod at Calvin College in June, 1982. Each of the five synods will conduct their own meetings at that time but they will share meal times, worship together, and conduct a few seminars or workshops together as well.

It is the hope and the prayer of those denominations involved that a special worship service of union may be held during that time in which the four denominations blend into one strong denomination.

The process is a slow and tedious one. It was instigated at the invitation of

the larger Presbyterian Church in America (PCA). Its intent was "to effect and perfect one church among us" under the doctrine and order of the PCA.

Synods during 1980 dealt with the invitation and all four denominations are working with it. The only negative note came from the Reformed Presbyterian Church in North America which does not want to unite with the PCA but is willing and indeed eager to unite with the other two denominations. Those differences will have to be worked out during 1981 with some form of resolve in 1982.

The United States is splattered with a host of little denominations who each attempt in their own way to serve the Lord. Theological differences are sometimes minimal, sometimes great.

One NAPARC denomination adheres to the singing of Psalms without any accompaniment. When the NAPARC churches held their concurrent synods in 1978, the joint worship service consisted of Psalms and the only instrument used in the service was that which comes to man naturally . . . his voice.

At least three of the four denominations have a genuine desire to unite as one body and we should be in prayer and provide encouragement in the hopes that it can be carried out.

While NAPARC was not created as a forum for church union, it seems to have developed into that. Presumably the years of discussions together as denominations has made all the members appreciate each other more and, in this instance, come to realize that some denominational differences are not insurmountable.

The NAPARC churches do not come together to criticize each other but rather to help each other to determine if there are any avenues where the churches can work together.

### ► In Canada

Such a body does not exist within Canada among Presbyterian and Reformed Churches. Having participated in the recent annual meeting of NAPARC in Philadelphia, I have come to appreciate such a forum for dialogue with representatives of the various denominations.

Church union aside, it would be both rewarding and upbuilding to get together as Reformed and Presbyterian denominations in Canada to listen to each other, to talk about areas of concern to the individual denominations and to look at areas where a joint effort is possible.

We should continue to respect each other for what we believe and how we

carry out that belief. When we see the different denominations which have roots in The Netherlands, for example, then it indeed saddens the heart to discover that we do not even talk to each other at the ecclesiastical level.

You have heard about pleas for church union from this corner before. Such a merger should flow naturally and willingly. It should not be forced.

The PCA's attempt to reach out to sister denominations in an effort to develop "one church among us" is a heart-warming move which reflects our oneness in Christ.

Any form of Reformed "marriage" within the Canadian denominational mosaic is premature at this time. But it would be good to have a "date" now and then so that, during this courtship, we can get to know one another better. Out of this love in Christ there may spring forth a marriage of two or maybe even three denominations. That would be beautiful to witness. On the other hand there might be an equally difficult choice of "remaining single."

Oneness in Christ is beautiful. Hopefully some denomination will take up the challenge to issue an invitation to sit down and talk and discuss and pray together as Reformed denominations.

Keith Knight

## OUR FAITH, OTHER FAITHS

### Morality and behaviour in school

by Johan D. Tangelder

Can schools teach morality? This was the theme of an article on education written for *Today Magazine*, June 7, 1980. And it centred on values education.

What is involved in values education? The article says that this variety of teaching methods — loosely lumped together under that label — has been developed gradually since the mid-60s, when religious education was dropped by most public school boards. Thus values education is a response to the question how to help children confront basic moral precepts and values, without injecting a religious bias. One of the most controversial techniques is reported to be values clarification, a method taught through exercises in which children are encouraged to come to their own conclusions.

Teachers are instructed to teach that there are no "right" or "wrong" answers to any ethical issues the class may discuss. The result is a type of moral relativism. For resource books the teachers have available to them such titles like "Values Clarification: A Handbook of Practical Strategies for Teachers and Students," a book now in use in Ontario and Saskatchewan schools. The article states: "In it is an exercise recommended for 10-year-olds called Write Your Own Obituary, which lets the child 'look at life by viewing it from the perspective of his/her own deaths.'"

Another strategy is called 'values voting' — 'Hands up those who think stealing is okay under some circumstances.' This approach has its many critics. It is said that because of the fragmentation of educational administration across Canada, it is difficult to tell how many schools actually use these strategies. Apparently many boards of education have hired "values consultants" whose job concerns the way ethics are taught.

Can schools teach morals without "injecting a religious bias?" This is a crucial question which touches the raw nerve of ethicists. Philosophers and

historians Will and Arien Durant have remarked that one of the most difficult problems of our times is to build a social order upon a system of morality independent of religious belief. "The twentieth century approaches its end," wrote the Durants, "without having yet found a natural substitute in persuading the human animal to morality."

I suggest that no moral code can dispense with a religious basis. During the 18th century French revolution, the hope was expressed that in every moral choice the individual, in return for protection and many community services, would recognize the good of the community to be the overriding law. They wanted morality without religion. But after a decade of revolution in France, even some skeptics, who had discarded all belief in God, had come to doubt that a moral code unsupported by a religious faith could resist "unfettered passions." However, the question never is morality with or without religious support.

We must always ask: "Which religious persuasion should be the basis for moral teaching? There are different systems of morality. Pragmatists claim that you can do what seems to work without regard for fixed principles of right or wrong. Humanists teach that society formulates the norms of behaviour. So humanist norms are relative as mankind develops and changes in attitudes through new insights gained into the nature and behaviour of man.

If the basic reality for each of us is his individual conscious self, each of us may sit in judgment upon every tradition, norm, law or creed. There are the Muslim, Hindu and Buddhist moral systems. For example, Islamic law (the Shari'a) teaches the Muslim what to do and what to leave alone. Every aspect of life whether national or international, public and private, matters of morality, religious observance and social conduct, is covered.

In our fragmented society, the

principles for behaviour are constantly reviewed. We seem to live in a new tower of Babel era where the sense of our own autonomy is supreme. Man decides what is right or wrong. He had become a standard unto himself.

What is the Christian position? Christians teach that norms come from and are propounded by God. In the Christian moral system God is the ultimate authority. He has revealed His will to us through His word. And Christians believe that the Biblical norms are not just for the community of the redeemed, but that they are obligatory for all mankind.

The "thou shalt" or "thou shalt not" are not out-of-date ethics that were formulated in the ancient past in the rugged Sinai desert. They are imperatives for today. The laws of the God, who has revealed Himself through Christ and the Scriptures, stand eternally firm and secure. They are unchangeable and are the standards for the life to which God expects us to conform. Christian morality doesn't consist of merely a series of negatives.

The law of God is God's gracious provision for our well-being. It doesn't undermine life. It affirms it. According to the Bible — just think of Psalm 119 — the law of God serves life. And Scripture insists that man must "do justly, love mercy, and walk humbly with thy God."

Dr. Kathleen Gow, a sociologist who published a book entitled "Yes, Virginia, There is Right and Wrong: a Values Education Survival Kit," writes: "Of course we need values education, which is willing to tackle the realities of students' lives. Certainly children do not need an autocratic, prepackaged, obvious answer laid on them. But some of this stuff could convince children there is no right and wrong, that it's what they believe in that counts. I, for one, do not think lying, cheating and stealing should be negotiable behaviours."

She is right. Lying, cheating and stealing shouldn't be negotiable behaviour patterns. But on what do we base behaviour? The Christian answers: "On the revealed will of God."

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New season begins for young adults

Dear Sir:  
As a new school year has begun, a lot of clubs and other activities within our churches are also having a new beginning. As a young adult attending the Hamilton Young Adults meetings, I am thinking of all the activities in the year past and the year to come. I am reminded of one of the most enlightening, friendship-filled days from last year. This event, The Young Adults Day Rally, held in May, was a real "clincher" as far as getting together Young Adults from all Ontario.

The day began with a "Koffie Welkom," which for some of the 200 people attending, was a welcome relaxer after many hours of driving. An inspiring sing-song (which is one of the most beautiful ways in which anyone can profess their faith) soon followed. Joe Wiersma sang some songs for us, then Nellie Ellens and John Zwaagstra sang the theme song "Be Strong in the Lord" (This is from Ephesians).  
Rev. J. Klomps had the main topic, which also was "Be Strong in the Lord." Lunch was after that, then we broke up into ten workshops dealing with

different types of strengths. All had an emphasis on our growth as Young Adults.  
We searched and explored "Strength through prayer; discipline; obedience; Bible study; and fellowship." Also included were "God's will for our lives," "The Christian life style," "Our function in the body of Christ," "Using our Gifts," and ... one of the most active groups "Music Moves Mountains." After supper we met as a whole, and tied together our groups through singing and prayer. The music workshop choir then "showed off" their new song "I'm

Excited."  
We were entertained by a group of about 40 people doing various actions and singing this catchy song. Rev. J. Klomps had a closing talk about the day, and theme. We were then treated by The Praise Singers who sang some contemporary and familiar songs. All in all we had a day full of fellowship and fun.  
Now as I sit here, in these meetings once again, I am excited about this year and all of the activities our new steering committee will have planned. We will sing the theme song "Be Strong in the

Lord" throughout the year — just as last year we sang "Building One Another Up" (the theme from the 1979 day rally). Many memories will be revived from the Young Adults Day Rally of 1980, while new memories are in the making.  
Thank you, all members of the old and new steering committees for making available these "special" days, as well as the "bi-weekly" meetings. Thank you for helping us as Young Adults, realize our place in society.  
Grace Brinkman,  
Hamilton, Ontario

The dangers of pigeonholing

Dear Sir:  
It seems to me that some of the statements and content of "Just how reformed are we?" beg a response, because I feel you have missed the mark on a number of scores. You were very frank in expressing your opinions about where you stand and where you perceive others to be at, so I trust you will allow me the same freedom.  
The first remark to be made is that the subject matter dealt with in the editorial was presented several years ago in a lengthy article by Dr. Nick Wolterstorff, of Calvin College. That article dealt with the various streams of thought in the Reformed churches in

detail and with great sensitivity. Your editorial, perhaps out of need for brevity, oversimplifies some of these streams of thought or philosophies, to the point that two of them, Pietism and Kuyperianism, are contrasted so cryptically and in such a manner as to appear to be totally irreconcilable. I trust that was not your intent, but that is nevertheless the effect. Describing broad streams of religious thought with a very few narrow brush strokes leads to pigeonholing of people by putting narrowly defined name tags on them. It is a practice which is already far too prevalent in Reformed circles: "Oh, don't worry about him, he's A.A.C.S. (or Reformed Fellowship, or a liberal, or one

of the Kuyperians, Dooyeweerdians, etc.)" It's an intolerant way of effectively neutralizing that person, without having to listen or deal with what he says.  
In this connection, all of us should read Romans, chapter 14 and the first part of chapter 15 more often. Also I Corinthians 3: 3-9 and 21-23 are very much to the point whenever we are tempted to so promote our own philosophy, that we have to resort to name calling and pigeonholing those Reformed brothers and sisters who think differently than we do.  
Further, the oversimplification of and the contrast between Pietism and Kuyperianism has led in the editorial to some distortion of the facts

as I've experienced them. The truly Reformed person can neither keep his head out of the Bible and prayerfully work out his personal relationship with God, nor keep his eyes closed or his mouth shut when confronted with the foolishness and injustice that passes for wisdom and justice in the secular society in which we live. For example, this "Kuyperian" wants to be and is involved in church and school, having served on several Christian school society committees and being in the sixth year of serving his church as an elder. At the same time I am a full-time representative of a Christian organization. I can assure you of, what I trust most of your readers already know,

that my case is no exception.  
There is no ambivalence or dichotomy in this for me and for that reason I abhor the use of nametags. Let us rather dwell on the unity that is ours and work to build each other up in our common faith, also via the pages of Calvinist Contact.  
May the God who gives endurance and encouragement give us a spirit of unity among ourselves as we follow Christ Jesus, so that with one heart and mouth we may glorify the God and Father of our Lord Jesus Christ (paraphrased from Romans 15:5, 6).  
Thanks be to God.  
Ed Grootenboer,  
Chatham, Ontario

"Fair treatment for all," Trudeau says

Dear Sir:  
I welcome the opportunity to share with you some of the reasons why I believe it is imperative that we enshrine a Charter of Rights and Freedoms in our Constitution.  
Canada is a truly multicultural nation. Together we have built a society which transcends the divisions of religion, race and language in which we accept the sharing of our cultures while at the same time respecting and appreciating our diversity. The Canadian tradition is one of respect for the basic rights and freedoms of others and we hold these rights and freedoms above all else to be the essential requirements of a free and open society.  
At present, many of our rights are protected by ordinary Acts of Federal and Provincial legislatures. But these Acts can be changed and amended just like any other piece of legislation, and the rights of Canadians can be taken away just as easily as they have been given. Canadians do not know if their rights and freedoms will be protected next week or next

month, or whether a different government may decide that the protection of these rights is not necessary at all.  
Many new Canadians have experienced the kind of life which is offered in a state where the rights of individuals are considered secondary to other national objectives. These Canadians, perhaps more than others, will recognize the necessity of having basic rights and freedoms protected in our Constitution in such a way that they cannot be abrogated by other individuals, or corporations or governments.  
We should remember also that even in the history of our own country there have been injustices and there has been discrimination against minority groups by governments and by others. Even now, there is pressure to restrict the mobility of some Canadians and not allow them to move to or work in some provinces. This is clearly not acceptable to the citizens of Canada.  
My government strongly believes that we must reinforce the Canadian tradition of fair treatment for all groups in

Canada. We ask that in our Constitution every Canadian be guaranteed the freedom to follow his or her religious beliefs and the dictates of his or her conscience; that every Canadian be guaranteed the right to express those beliefs and opinions without fear of reprisals; that the press and other media be free to disseminate news and opinions; that Canadians be free to assemble for peaceful purposes; that we have the guaranteed right to vote for the representatives who will act on our behalf as our governments; that every individual have the full protection of the law without discrimination on the basis of sex, colour, national or ethnic origin, race, or age; that every individual be protected from unlawful detention, cruel and unusual punishment or treatment and is provided with legal advice if detained and the assistance of an interpreter if he or she does not understand the language of the proceedings. We must all be able to move freely within Canada from province to province, to seek employment and to raise a family in our own

traditions.  
By entrenching these rights and freedoms in the Constitution, Canadians will know that tomorrow or next year their rights will still be protected. By placing them out of reach of individual legislatures, the people of Canada, and not their governments, will have the power to protect them-

selves from abuses by public authorities. Only by affirming the basic sanctity of the individual in our society can we guarantee that ours remains a free and open society which places the rights and freedoms of the individual above all else.  
Pierre Elliott Trudeau,  
Prime Minister,  
Ottawa



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# Church Page

## PASTORAL PONDERING

### What does it mean to be Reformed?

It's a good practice, also for ministers, to browse around in other churches to see what is going on there. While I visited in the Taunton Road Church, I picked up some bulletins with the appropriate name "In Touch on Time." In the bulletin of September 7th, Rev. Tuyl announced that he would begin again with a new series of sermons on the Heidelberg Catechism. He writes:

"Briefly, I considered the possibility of preaching these sermons during the morning services, but I have rejected that alternative. Traditionally, and in adherence to the decision of the Synod of Dordt, these sermons were always preached in the second service. The Synod added the stipulation that catechism sermons should be short and simple. There are however, no small disadvantages involved in the decision to preach on the Heidelberg Catechism in the second service. The preaching will not reach a large part of our congregation. Some of us do not attend any second service at all, and others attend the Dutch service in Willowdale.

"This situation, of which I take note with a considerable amount of regret and sadness, shall not keep me from investing my time and energy in preparing these sermons. I believe that as in the time of its first publication, there is again a great need for this kind of systematic preaching. The Heidelberg Catechism, 417 years ago, wanted to answer the question what it meant to be Reformed. In our time, that question can be raised with even more relevance and intensity. Not only do we experience the devastating influence of secularism; an uneducated and ill-informed membership renders itself defenseless against doctrines which are not biblical.

"I will not launch into the usual jeremiads about attendance at second services. From the Synod of Dordt on, the church has admonished her members to be faithful in church attendance, and often these appeals have not helped much. I will use a different approach. I am going to leave it to the Lord. I will pray that he will take my work and do with it what he wants. If it is his will that these sermons fall like seed on a sparsely occupied sanctuary, so be it. If he wants more people to receive these sermons, then he, in his wisdom, will find the way to your heart and make you attend. It is up to him.

"I realized that I myself am a factor in all this. My sermons ought to be of the kind that will fulfill his purpose. For that reason, I bow my knees asking for inspiration, wisdom, ability and insight, so that I may be a workman who has no need to be ashamed, rightly handling the word of truth. In that attitude I approach the preaching on the Heidelberg Catechism."

I do not think I have to add a great deal to this item. Much of what is said here applies to us as well. As your pastor, I want to approach the preaching of the catechism in the same spirit, for the same reasons. We will, however, not limit the preaching of the Catechism to the second service only. While many of the Catechism sermons will be preached in the second service, I reserve the right to do it in the morning as well. May the Lord bless us as we together will have a new look at the old Catechism, still up to date after so many years.

Rev. P. Van Egmond,  
Rehoboth Chr. Ref. Church,  
Toronto, ON

## Cascade Christian Counselling Association of B.C. incorporated

Over the past year, a committee of representatives of the various churches has met monthly to draft a constitution and a set of aims and by-laws for a Christian counselling association. It is about to be incorporated legally as a provincial society. We are in the process of registering it as a charitable organization and we hope to recruit members for it in the fall.

In its broadest aim, the association seeks to promote the emotional and relational well-being of the members of the Christian community. We are all aware that more and more families, marriages and individuals are in distress among us. The association seeks to bring the healing power of the gospel specifically to bear on this problems. It is not intended to be another organization next to Bethesda Cascade. Its primary aim is to work in close cooperation with Bethesda Cascade Canada, to be supportive of it and ultimately to take full responsibility for its operation.

The association is designed to make the work of Christian counselling, which has begun among us through Bethesda Cascade, a local concern, much along the lines of the work of Bethesda Christian Association for the Retarded. As the committee we are thankful to the Lord for the progress made so far. We will keep you informed of new developments of the association as they happen via bulletin announcements.

Dr. Harry Van Belle,  
Bethel Chr. Ref. Church,  
Lacombe, AB

## PRESS PARADE

### Cameroon report

Dear friends: Furlough is fast coming to an end, and, looking back we would like you to praise the Lord together with us for his blessings.

We had a great time visiting friends and family in both the U.S.A. and Canada. We're happy to have met so many of each other's friends, but we're sorry to have missed some.

We are grateful for a time to rediscover the North American way of life, and to relax in our own culture.

We thank the Lord for our wedding in Teresa's home church and our reception at Dan's home. Many have prayed for a partner for each of us, and we praise him that we can now work together as a team.

We are happy for a residence permit, allowing Teresa to live in Cameroon. We've been given the green light and are applying for a visa for her to enter Cameroon.

We are looking forward to continuing the work that I (Dan) began a year and a half ago among the Maka people. The Maka live in the tropical forest area in southeastern Cameroon, and number between 50,000 and 70,000. Since the language is not yet written, the people have no scriptures. The existing churches use either French, the national language, or a neighbouring language.

Andjou, the village which we will call home, is about an 8-hour drive from our centre in Yaounde, and is right in the middle of the language area. The people have already claimed me as one of their own, and are anxious to meet Teresa, who has never been in the village.

There is a lot of work to do when we get back. The people want us to settle, and we want to fix up the house. My former hosts have promised us their whole house (I lived with them and had two rooms before). Our administration, however, has asked us to attend a linguistic workshop in Yaounde during October and November. We do not have very much time in the village before having to leave for the workshop, and we ask your prayer that our short time with our Maka friends in the village will be well spent.

We would also appreciate your prayers as we get back:

- for our learning of the Maka language. Speaking it well is vital. I will be continuing, but Teresa will be beginning.

- for the Maka, that God would prepare them for the coming of his Word, and that he

would raise up several qualified language helpers who are motivated from the heart with a thirst for his Word.

- for our own adjustment to a different culture and lifestyle.

Your prayers have been an encouragement to us. Let us know how we can pray more specifically for you by dropping us a note, telling us what you are doing.

Sincerely, Dan & Teresa Heath,  
Cameroon,  
Calvary Chr. Ref. Church,  
Chatham, ON

## Variations on worship

You will notice some minor changes in our liturgy in the future, some of which were made already last week. To encourage fellowship, to keep our worship fresh, and to make our visitors especially welcome, we will have some variations from time to time. Some of you were a little uncomfortable with our communal greeting last week. Let me remind you, this is not being irreverent before the Lord. Both the Old and New Testament worship services included such greetings. In fact, their greetings included the holy kiss and various other forms of greeting one another. It is rather sad that we have allowed tradition to dictate such a formal, static liturgy in our worship services, so much so that visitors may well wonder if we are really celebrating the resurrection and the sending of the Holy Spirit on this first day of the week.

Calvary Chr. Ref. Church,  
Chatham, ON

## Extended worship service

During the summer months, the consistory introduced the possibility for a social gathering after each Sunday morning service to make our guests and visitors feel at home in our church, and to give us time to chat with them over coffee.

As it was only meant for the summer months, this service has now come to an end, and we would like to thank those who participated. Although at the beginning the suggestion was met with some apprehension, we feel that it has been received well, and that there should be a continuity of this practice once a month on the last Sunday of the month.

A church bulletin

## Church News

### Christian Reformed

#### Called

—to Renfrew, ON, Candidate Robert Tigchelaar.

#### Declined

—to Vernon, BC, Rev. Guy Corvers of Bowmanville (Marantha), ON.

#### Accepted

—to Winnipeg (College Ave.), MB, Rev. C. Bishop of Exeter, ON.

—to Jarvis, ON, Candidate James Tuininga.

#### Classis Hamilton

Classis Hamilton meets in

special session on November 12 in Smithville, ON, to examine Candidate James Tuininga who has accepted a call to Jarvis, ON.

#### New clerks

—Goderich, ON — Mr. Frank Namink, R.R. #2, Goderich, ON N7A 3X8.

—Kincardine, ON — W.I. Vanderlaan, Box 1552, Kincardine, ON N0G 2G0.

—Ottawa, (Calvin), ON — Mr. J. Oegema, Box 5001, Station F, Ottawa, ON K2C 3H3.

—Victoria (First), BC — Mr. John Peereboom, 530 Broadway, Victoria, BC V8Z 2E8.

#### Van Hemert Installed

A short time ago, the church of Pinellas Park, Florida, welcomed its new pastor, Rev. John Van Hemert, thereby filling the vacancy left by the emeritation of Rev. W. Hofman.

Rev. and Mrs. Van Hemert with Cindy, Caroline and Tim came to us from Langley, BC, with fond memories of the years they spent there and many friends they left behind. The older Van Hemert children, Joy and James, are studying at King's College and

Calvin College respectively.

We are delighted and thankful to God to have the Van Hemerts in our midst. It is our prayer that God will richly bless his ministry as he leads our congregation.

The Calvin Church is located in mid-Pinellas County on Florida's west coast. It is well known to many visitors from Canada and the northern U.S.A., who visit the St. Petersburg-Tampa Bay area yearly and worship with us.

It is also the home church of a growing number of young Christian families who have moved south to an area which offers a beautiful climate, a rapidly growing economy and several excellent Christian schools K-12.

R.P.J. de Haan

#### A church rebuilt

Maranatha Chr. Ref. Church of Woodstock, ON will hold a dedication service of its reconstructed church building on November 20, at 7:30 in the evening. The original structure was destroyed by a tornado a year ago.

## Covenant Christian Reformed Church of Barrie

Worship Services at  
155 Ferris Lane  
10:00 a.m. and 7:30 p.m.  
P.O. Box 785, Barrie, ON  
L4M 4Y5.  
Phone: 705-726-7760.

## Orthodox Christian Reformed Church

in Listowel,  
worship service at  
Orange Hall, Maitland St. N.  
10 a.m. and 2:30 p.m.  
Rev. C. Bronsveld.  
Phone: 291-2194.



## Habitat Festival deals with Canadian lifestyle

Finding ways to create a new conservator society will be the theme of a conference to be held in Edmonton, November 21 - 24. "The Habitat Festival for the Eighties," will be held at Robertson-Wesley United Church.

Under the sponsorship of the United Church of Canada, the conference is seen as the first step in a response to issues

raised at the 1976 Habitat Conference in Vancouver. Part of the role of the planned meeting will be to explore the feasibility of an ongoing settlement centre.

Keynote speakers will focus on different aspects of the conservator society. Eric Kierans of McGill University will speak to the national and international implications; Amory Lovins, an American advocate

of energy conservation, will analyze the technological and economic problems, and Terry Anderson, an Edmontonian now teaching theology in Vancouver, will address the ethical aspects of the conservator society.

Workshops will range from the how-to of building a solar greenhouse to the philosophy of simplicity and human faith.

Other topics of the 20 workshops include parenting, coping with consumerism, co-operative housing and nutrition. Most workshop leaders are local people with skills and experience applicable to Albertans.

The conference itself will be a demonstration of the conservator lifestyle. Tasks of billeting, travel pools, facility

care and meal preparation will be shared by the 400 delegates expected. A children's program is planned and families are welcome.

Registration forms are available from Robertson-Wesley United Church office. Delegates are being accepted on a first-come basis. Billeting is available for out-of-town delegates.

## All about working mothers

by June Van Farowe

*Mrs. Van Farowe lives in Hague, North Dakota.*

I've just read an editorial in *Newsweek Magazine* called *Modern Woman's Double Life*. (September 29, 1980). I've always thought that working outside the home when you have children is not all that women thought it would be. Now Ann Beck, in this editorial, dares to say that in being liberated to work in the world of business or factory, many mothers have found that "common sense got lost in the shuffle."

She says it is a mistake to assume that women would be "instantly comfortable" in their role of working women. It is hard to "shelve" the needs of husband and children. "Most working women in their 30s and 40s are physically exhausted and emotionally drained, hysteria nibbling around the edges of their lives."

What about those who have decided not to have husband and/or children? "Those in

their 20s who think they have a lock on sanity because they've decided against having children and permanent attachments may wake up when they're 50 . . . to find themselves "curiously empty."

Some women get a divorce to be free, but they are the ones who usually get custody of the children. She may get an outside job but she still has teachers conferences, dental appointments and problem teenagers on her mind.

Women's magazines are no help, according to Ann Beck. They tell you "how to dress for work, how to decorate our offices, how to be assertive and how to cope." But all the advice doesn't help when it is time for school and your child needs a clean pair of socks and the dog won't go out for a walk and you are late for work.

Is there a solution? Women could quit their jobs or they could let the man do it, but most women want to do it all. But then they feel guilty because they can't get it all done.

What happens when working

mothers discuss the rat race of modern life? "Some women may be reluctant to blow their cover, dressed in their tailored suits, carrying their attache cases, playing office as once they played house. But get a few of us together with our shoes off and our feet up, and the awful truth pops out like chicken pox."

Many homes would profit from a mother who sees herself as totally necessary to the happiness of her home. I suggest that one should be too proud to do the job poorly or give it to a babysitter or cleaning woman.

Ann Beck says: "Nourishment and environmental protection are still the province of

women, and however one may intellectualize the phenomenon, it will still be so."

It will still be so because God meant it to be that way. I am a mother who works at home making a home for my husband and six children. There are times when I wish I could do more for needy people. Sometimes I'm just not interested in a smooth running home that is indeed, 'environmental protection' for my family. So much of my time is filled with doing dishes, making food and clothing ready for the children who usually are unthoughtful and ungrateful. I much prefer to work with music or with words.

But I am reminded often that patience is a virtue. More than

that it is a fruit of the Spirit that the Lord would grow in me. I don't have to do everything when I am young. I look at women whose children are grown and I sense that they have more time for themselves than some of them care for.

Many people tell us that the time when our children are all at home is a time to savour and cherish. This time will pass. Then, if necessary, I can work outside my home. Mothers have a definite God-given role and only we can do it well. One last word from Ann Beck: "And what does any of us really know about the price we pay as we race ahead, leaving pieces of ourselves in our wake, like molted plumage?"

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## Woodstock after the storm

 For a brief span of time, the lives of Woodstock, Ontario residents were disrupted. They were brought face to face with the awesome power of God in nature. The brick Christian school building, constructed with such love and trust was hurled to pieces along with the Church.

It is a good thing for both the church and school communities to reflect awhile on the havoc the tornado caused. For to know God's great might is also to know His love and mercy. A beautiful new school building now

stands where there was only rubble while the new church is nearing completion. We can joyfully attest to the loving mercy of our dear Lord.

When the tornado ripped through the community a year ago, it seemed that the obstacles to holding school in the 79/80 school year were insurmountable. True, new facilities would be built, but what to do in the interim?

One by one the doors opened. An old school was made available by the Oxford County School Board. How the dust and bugs flew, as volunteers

cleaned out the collected dirt and cobwebs of a decade. The question of how to squeeze nine classes into a five-room school was solved by the addition of three portables. Desks were scrounged up from here, there and everywhere. Conditions were not ideal but workable. God was with us.


What a year it was for fellowship and community! Never before had we felt so much a part of the large body of believers. Letters, donations of books, time and money came pouring in. We were not alone in our troubles. God's

love shone through the eyes of all those who wished us well.

Today, thanksgiving has a special meaning for the Christian school community of Woodstock. On September 18, 1980, the school society met together with friends and guests to dedicate the new building to the service of the Lord. The freshly painted walls seemed to vibrate as five hundred hearts and throats swelled with songs of praise and thanksgiving. Truly Lord, You have blessed us.

A. Steggerda

## Strathroy school celebrates its silver anniversary

 This past Thanksgiving weekend was appropriately chosen as the time to celebrate the 25th anniversary of the John Calvin Christian School in Strathroy, Ont. The festivities included the annual bazaar, a balloon release and a potluck supper on Saturday.

On Monday a special service of Thanksgiving was held to communally thank the Lord for His guidance during the past 25 years. A significant number of former students joined the students, teachers, parents and supporting community to sing of God's faithfulness. The audience of close to 600 was

challenged to keep Christ at the centre of education. Rev. Johan Tangelder encouraged us to keep Christian education "beautiful."

Messages of best wishes came from many area schools as well as MPP Bob Eaton and Mayor Gorman. Both the first chairman of the board, Mr. Rienk Feddema, and Mr. William Rang, the first principal, gave special words of encouragement to the school supporters.

Mr. Vander Laan, the principal of the school, outlined what he saw as the priorities of our busyness in the future

years.

The festivities ended with the cutting and sharing of the "anniversary cake" at an open house at the school. A walk through the hallways and classrooms served as a reminder that Christian education is alive and vibrant in Strathroy. Bulletin board displays carried the messages: "Thank You, Lord, for creating," "The seasons are fixed by wisdom divine," "God saw everything that He had made and it was very good," "God's World — Man's Home."

Each one spoke of God's place in this

world as provider in all things. As a colourful banner stated, it has been "25 years in God's care."

We were also pleased with a favourable editorial which appeared in the local weekly newspaper which gave a background to the school and stressed the lack of government funding. The editorial closed by saying: "... their (the parents) dedication to the cause over the past 25 years is admirable, and for that they deserve a great deal of credit."

At the end of the celebrations we could all say: "To God be the glory."


Harry Pott



## PASTORAL COUNSELING

By Rev. Ralph Heynen

### Facing physical illness

 Health of the body is such a precious possession. We have but to become sick for awhile to begin to appreciate this marvelous gift of God. For with good health comes many of the joys and satisfactions of life. The ability to go about our way, the ability to do constructive work — all of this depends on the proper functioning of the body.

But sooner or later in life, most of us come face to face with a serious illness. The news media stresses the need for inoculations, for medical check ups, for preventive mental health programs ... and yet people don't want to spend too much money on preventive medicine. Some are even reluctant to spend the few dollars that it costs to take a physical exam. But when they become sick they're willing to spend thousands of dollars in order to have their health restored. We're thankful for modern means of healing. The life expectancy for all of us has been extended twenty years during the last quarter of the century. Much has been done to treat illness, to help the patient so that he has a minimum of distress and pain.

Sickness has always been a disturber of the normal routine of life. A patient in a hospital is separated from the normal sphere of living, from his home, his family, his work. There are strange sounds, sights and odours. He is surrounded with strange gadgets and the procedures and treatments are a new experience. Spending a few days in the confines of an oxygen tent gives one the feeling that he is shut off from the rest of the world.

We can thank God for the wonderful means of healing. But at the same time we realize that it deeply affects our own emotional life. Physical pain begins with the stimulation and irritation of the nerve endings, but it carries with it a shocking and stunning effect on the entire organism. The threshold of pain for some seems to be lower than for others. Some people wince at the hypodermic needle and others seem to be able to bear pain much easier. The length that the pain endures also makes a difference. We're able to endure severe pain for a few minutes or even for a few hours, but when it drags on and on, it becomes almost unbearable. It wears down the emotional resistance. Strong men have been known to weep like children when the bitter cycle of pain is relentless.

Underneath the emotional struggles is also a fear; quite often a fear of dying. This is not an abnormal fear — it's normal not to want to die. In fact, the desire to die would seem rather abnormal. But as we face illness we must face it with a sense of courage and confidence and not with undue fear. Christians should not have to live with a great deal of fear, even fear of dying. This is one of the blessings of the spiritual life — we can hold on to life but we can also relinquish it if we have to. We know that the close of life is not tragic, but it is the beginning of something better. We shouldn't be occupied with an abnormal fear of death. A healthy view of life requires that we don't live with morbid longings for death or face it with inordinate fear, but we face it victoriously in Christ, who

conquered the power of death for us.

I know of a person who was very ill and could think of nothing but herself and her problems. Then she was placed in a room with another lady who was even more sick than she was. Suddenly she began to feel better because she compared herself with someone else. Paul was aware of the weaknesses of his body, but he was able to forget about his physical problems through the sufficient grace of God. In fact, Paul never revealed what the "thorn in the flesh" really was. He does tell Timothy to take a little wine for the stomach ... and he urges bodily exercise (which is profitable), but he also tells him that godliness is far more profitable, for it is the promise of the life to come.

Jesus speaks about health and wholeness. He asked the man at the pool in Bethesda: "Wilt thou be made whole?" And to the woman who touched the hem of his robe he said: "Be whole of this thy plague." It's evident that "wholeness" is more than just an old English word for health. The thought is stressed that the ideal factor in health — whether physical, emotional, mental, or spiritual — is a sense of finding life unified. It is a picture of life where every part is in harmony with the rest of life. One of the basic needs of man is to have his personality realize itself as an organic whole. This includes the inner and the outer relationship. Human nature must be so organized and integrated that conscience, feeling, thought and inner desires, hope and ideals are all in balance and harmony.

This is also true of mental health. When we face serious physical illness

or have chronic illness it's important that we do not focus only on the illness of the body, but we think of the wholeness that we need. The more we do this the better we can face more illness and overcome it. We need health of the body, but also health of the mind and soul. We need to feel whole — whole in Christ. And then we can face life's difficulties and we will be victorious.

There are some people who are afflicted with illness, some even have terminal illness. In all of these illnesses, we should not forget about our mental attitude, our emotional approach, our spiritual attitude. It is more than taking hold in faith and saying: If you only believe strongly enough you will get well. Or: If you have enough hope, you will overcome. These things may be true — we stress this when we talk to someone who is ill. We talk in faith, hope and love. But he must consider his own attitude towards his illness, his own approach and his feelings about himself and others. We need an attitude which reflects the spirit of willing acceptance and humble surrender and an expectation of something greater to come. The person who has hope has a better chance of getting well.

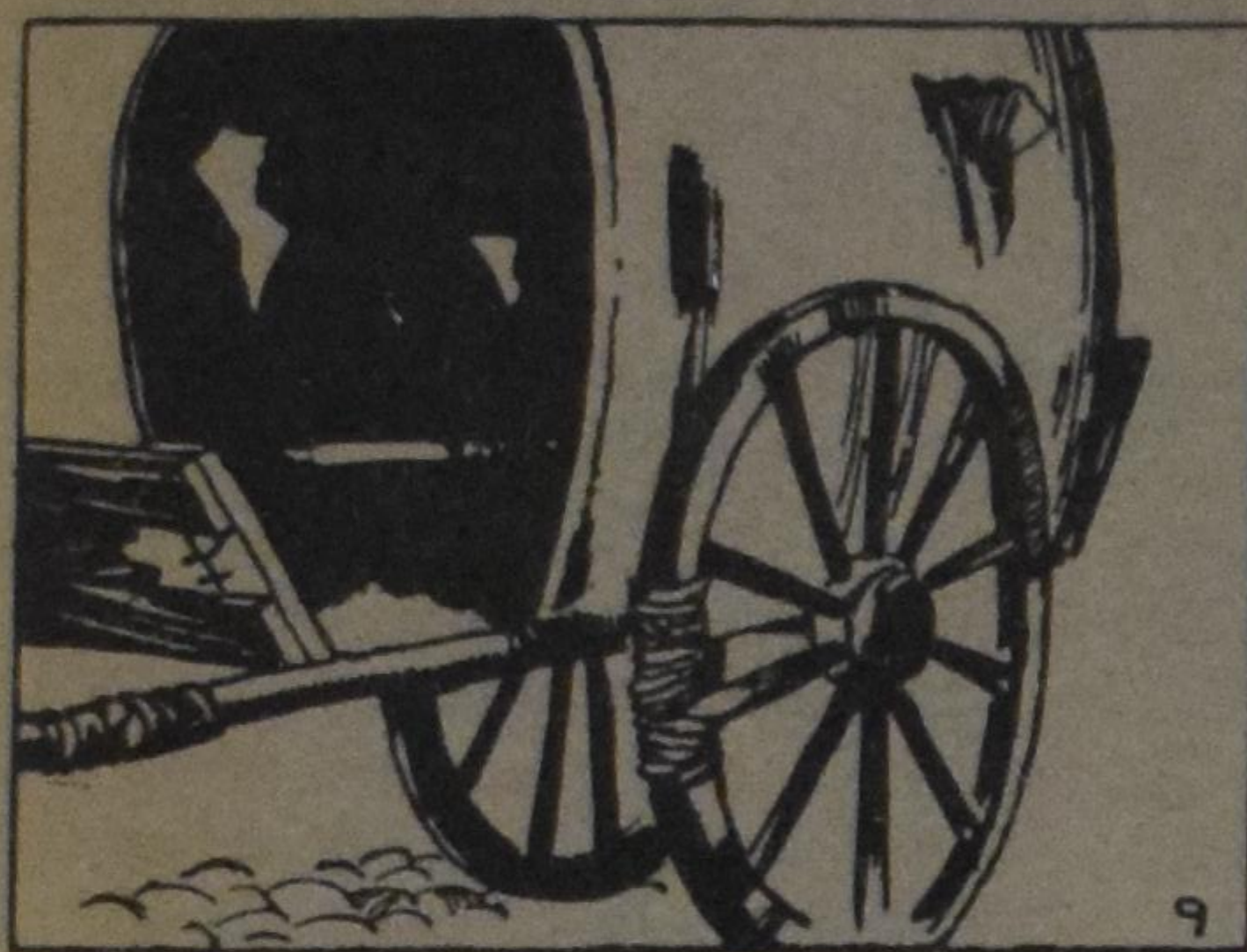
#### THOUGHT FOR THE WEEK:

**If we desire to live pure, we should strive for genuine and consistent life. This requires that we know our faults. Someone has said: Consider yourself richer each day you discover a fault. Not that you should be happy about the fault, but that you may have the grace to overcome it.**



# THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



9. The baker rambled on, telling them of his long, difficult journey to the Kingdom of the North. "Believe me, fellows, I'm just a shadow of my former self. And that donkey! There isn't a more stubborn, stupid, lazy, thick-headed beast in the world. If he didn't jump off the road right into the ditch when I prodded him a little too hard one time! See, the hood of my beautiful cart is torn and the wheel is cracked. I nearly broke an arm and a leg myself. One creature in a million! That's why it took me so long to get here. I'd planned to be here sooner. But come on, you remember me now, don't you?"

"No," said the soldier with the gold buckle, "we've never seen you before in our lives; we've never been in your country, and certainly not in your shop."

10. "Ah, those must have been other soldiers. Now I see why you treated me with such suspicion," said the driver, laughing.

His eyes filled with relief. "Good! They never met Bumble," he thought. "Then they don't know that I don't look at all like that fat raisin bun baker."

The soldiers told him that the soldiers and officers who had escorted the King on his journey south were presently serving far away at a border post. What had happened on the journey they didn't know, but in a fit of temper the King had sent them all far away.

"Excellent!" thought the phony baker. "It couldn't have worked out better."

"Well, fellows, I have to be getting on. The King awaits."

11. "Follow me." One of the soldiers led the stranger into the guard house under the gate, where the captain was dozing. The other soldiers curiously examined the cart. It sure looked a mess! The wheels were caked with mud, one of them was tied together with a piece of thick rope; the hood was tattered; and the donkey . . .

"What a skinny, miserable beast," said one. "It's been beaten more than it's been fed. Look at it tremble." The poor donkey shuddered as the soldier put his hand on its head. It seemed afraid of another beating.

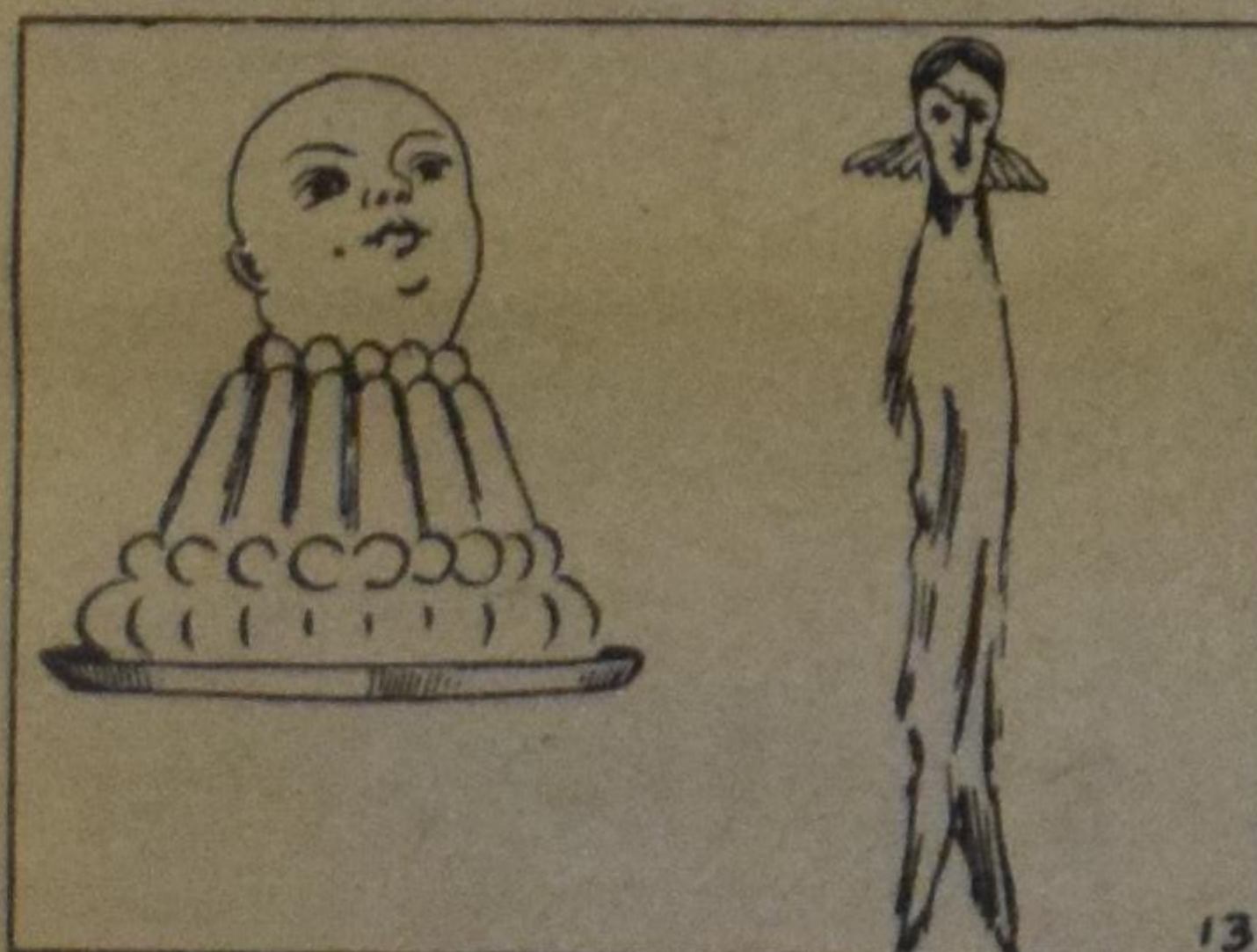
"He's so thirsty his tongue is hanging out," said the soldier with the gold buckle. "I'll get him a little water."

12. The famous baker had returned. The captain had merely told one of the men to run to the palace and ask if the King was expecting a raisin bun baker. He didn't know anything about it himself. He was already dozing off again. One of the soldiers hurried off.

The stranger had to wait at the gate with his cart and donkey. He was growing increasingly nervous. "Pardon me, fellows, you haven't seen a miracle healer come to the castle, have you?"

"A miracle healer? Not lately," answered one man.

"One of those quack doctors, you mean? Yes, I have," said another.



13. The fear flared in the baker's eyes. He bit his lip, wrung his hands, and then tried to cover his fear. "What's that?" he asked. "You did see a doctor go by? Was he fat?"

"Ha-ha-ha!" laughed the soldier. "You look as if you were scared to death of that pillpusher. Well, I didn't really see him myself, but they say he's a fat one. One of my friends was there when they captured him near the river yesterday. It must have been hilarious. They put the fat quack on a horse, and his wife too."

"His wife too?" the stranger asked, turning even paler.

"Yes, and that big-bellied doctor shook like a pudding on the horse. And his wife sat up straight and stiff as a dried codfish."

14. "As a dried codfish? Yes, yes, that's them! And . . . and tell me —"

"What are you so afraid of? What can those two do to you?"

The stranger shook his head angrily. He was angry at himself. He seemed to be saying, "You nitwit, don't let them see your fear. Just feed these simpletons some story that they'll swallow. Put on a bold front."

He snapped, "What? *Me* afraid? Not me! Not of ten such quacks. But I'm afraid for your fine, noble king. If he takes any of those pills and potions of that so-called miracle healer, something horrible will happen to him. You'll see. I know that phony pillpusher."

15. "You bet I know that pillpusher! Pretty well too. He's a phony that one — a dangerous phony. Was he wearing a pointed hat?"

"Yes, a pointed hat with a bent peak, my friend told me. And he was wearing spurs. But when they lifted him onto the horse, he threw both arms around the horse's neck to keep from falling off. He must be quite a rider. Ha-ha-ha! Now that you mention it, those spurs must be part of a phony disguise."

"Of course. Phony — all of it. Phony!" The Baker clenched his fists in fury. "But I'll warn your fine, noble King. I'll say, your highness, don't take any pills or potions from that fat faker. You're risking your life if you do."

16. "And I'll also tell him, your highness, toss that fat quack and his skinny wife into jail and put them on bread and water. That trickster is after your gold. His pills and potions and powders are no good. Notch both his ears, your highness, and chase him out of the country."

"Oh, I detest that phony and never want to lay eyes on him again. Play it smart, your highness, and listen to me. Let me fix you some sweet, crusty raisin buns. That will make you feel better. And give *me* some of your gold ducats, I'm worth it. I'm the most famous raisin bun baker in the world. Yes, that's what I'll tell him."

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## Shannon Heights Christian School's 25th

*"The fear of the Lord is the beginning of wisdom."*

To begin anything without this "fear of the Lord" is folly and an exercise in futility. And so it was with this portion of scripture well understood that our school opened its doors in September of 1955 in the annex of the Langley Christian Reformed Church, Langley,

B.C. There was a lot more faith and conviction involved in our beginning than there was curricular comprehension, and as time moved on, this proved to be the most important ingredient.

Seventeen immigrant kids stomped up those annex steps to be instructed in the ways of the Lord.

A few years passed and we built a two-room school filling both rooms, from grades one through seven. We then continued to grow in numbers to where we again had to utilize the annex of the church and even the consistory room, yes, we had understanding elders to say the least! At this point in time, a member of our society

felt that he could make a few dollars by bussing a number of our students and then perform a service as well. However, it proved difficult to run a small dairy farm (milking by hand) as well as run a V/W bus system. So back to car pooling, which is where it stayed till two years ago.

In September 1970, we, by

the grace of God alone, built a new school which by opening day, was practically debt free, although — not its members... they had each given on an individual basis and borrowed sufficient funds to cover whatever cost the new school incurred. We were indeed blessed beyond our most vivid hopes, dreams and aspirations.

However, there was always this thing called "deficit" at the end of the term; yes, every term, and that would get the finance committee in high gear. Every time again, we would come up with whatever was required to pay... salaries, utilities, and the janitor, who did twice as much as what he was getting paid for.

We continued to increase in number and purchased a portable classroom. We also had the joy of revising a constitution. That was almost as much fun as deciding which organ we should have in our church! You know, hindsight not only serves as 20-20 vision, but also as a beautiful source of humour, when we witness what a grand time our politicians in Ottawa are having with our Canadian Constitution. You can imagine what forty immigrants go through to bring about a Society constitution.

Yes, we had our 25th anniversary celebration, and we reflect upon the past with thanksgiving to our God for His abiding faithfulness to us as second and third generation kids (new parents) that are now involved in our school.

O Lord, our God, what can we render to your name to adequately describe our thanks? What could we say to honour your name for providing for us? What could we give to you O Lord, for your unfailing grace? For not because of us, but in spite of us, we could celebrate our 25th year of existence.

We celebrated our 25th anniversary with a program on Friday, October 3, 1980. We look to the future with anticipation and with the assurance that He who has led us in the past will continue to lead us in the years to come.

Ted VanderHoek,  
President,  
Shannon Heights Christian  
School,  
Surrey, BC

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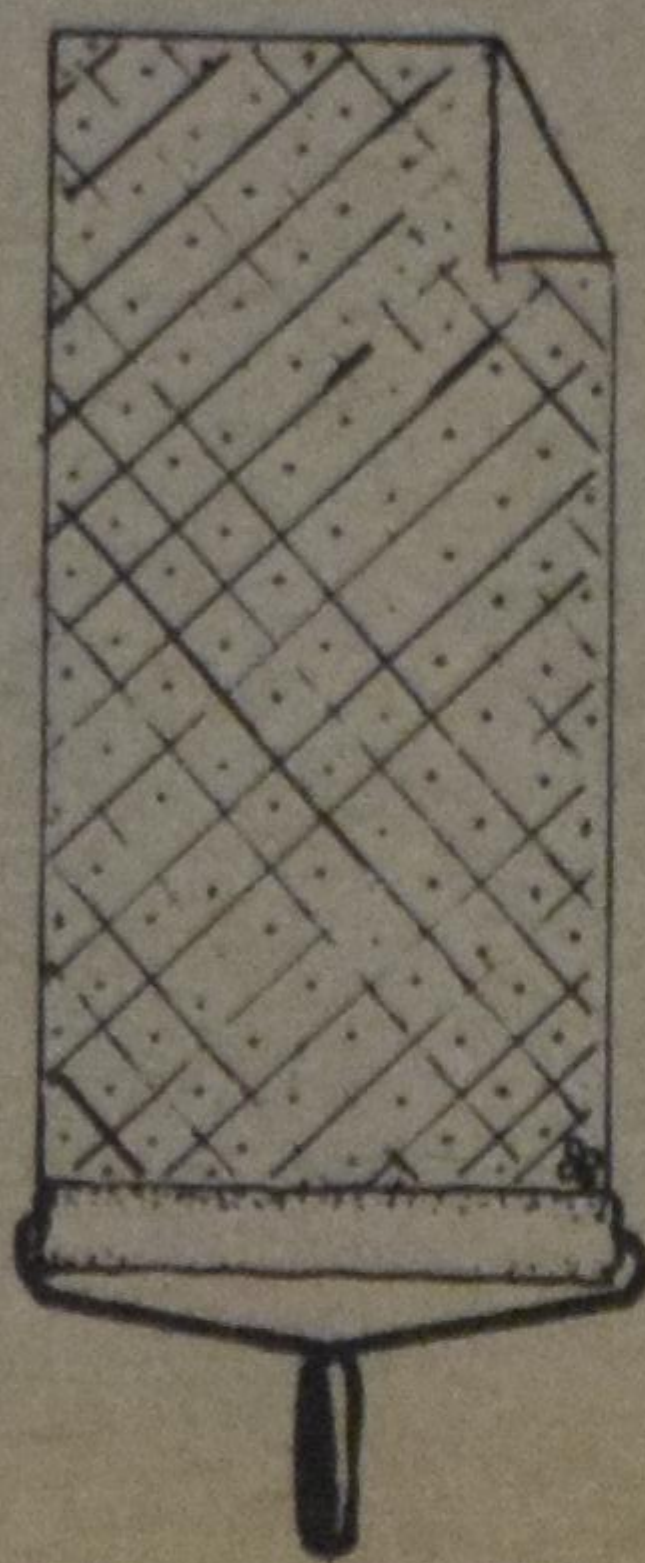
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# Sunday legislation for B.C.

by John Van Hemert

Rev. Van Hemert, formerly from Langley, B.C. is now in Florida.

Seven days of "business as usual" has been a growing problem in many places with British Columbia being no exception. As soon as the business element found that the Attorney General of B.C. was not going to enforce the Federal "Lord's Day Act" it was wide open season.

For some five years the Social Credit government took no action, realizing that the Sunday issue was a very difficult one with as many in favour as against a wide open Sunday. In the Spring of 1976, Classis B.C. took a stand on the issue and sent an appeal to the government. Many members of our churches wrote in and sent another petition to the government.

In the last year a committee which calls itself the Christian Involvement Group took as one of its concerns the battle for the Lord's Day. Again an all out effort took place, visiting government officials, attending conventions. It seemed that not much progress was being made. The response of the government was that the matter is under review.

Also others were concerned about the trend of the wide open Sunday. The Retail Merchants Association of Canada representing small business and the Retail Council of Canada, (representing The Bay, Woodwards, Eatons, Sears etc.), did their part to appeal the government for some order in the confusion.

The issue came to public notice when Vancouver's Mayor Jack Volrich and his Council decided to clamp down on businesses opening up on Remembrance Day. One of those violating the law was Harry Hammer of a large furniture establishment. Several businesses were taken to task. And a public debate took place in the newspapers and especially on the hot-lines of the various radio stations.

It clearly appeared that the government would only act on the issue when public pressure increased. At first it was of the conviction that the matter was no issue. However, just as with the recognition of independent schools and the subsequent partial support, so with this issue much footwork and the shaping of public opinion had to take place before anything would be done.

Even after a resolution was passed in February, 1979, in a mini-convention of the Social Credit Party, explicitly requesting the government to bring in legislation which would close down non-essential business, there was still this reluctance to deal with it. Undoubtedly, taking action would not be too popular for

the Social Credit government. Political expediency always appears to play a major role.

During the last session of the B.C. legislature, Bill 8, the Holiday Shopping Act, was introduced, "... to permit municipalities and regional districts to regulate retail business on holidays. The present status of holiday openings will be retained unless a bylaw is passed by council and assented to by electors in a referendum." A holiday means "... Sunday, New Year's Day, Good Friday, British Columbia Day, Thanksgiving Day, Remembrance Day, Christmas Day and December 26." Bill 8 did not get very far because it passed the whole matter to the municipalities. There was so much furor over this passing down the responsibility that according to the Attorney General, thousands of letters were received.

In a speech on August 21, 1980, the Hon. L. Allan Williams introduced the rewritten legislation in the form of Bill 56 and stated among other things:

"The Lord's Day Act, as has been so often stated, is an antique, archaic and unenforceable piece of legislation at the provincial level... It was concluded that there were three options. One was to provide that with respect to holidays, including Sundays, all business enterprise should cease. The second option, obviously, was that all businesses should be allowed to function on any holiday, including Sunday. The third option was that there should be some control, throughout the province, exercised in a way which would be understandable throughout the various communities in British Columbia....

"I was not surprised, at the response. Quite obviously the regulation of holiday shopping — and in particular on Sundays — is a matter of serious concern to a large segment of the people in this province. Church groups made strong representations about the legislation. There was an ad hoc committee established, composed of representatives of church organizations throughout the province; the

trade unions, of course, were concerned about persons who were required to work on Sundays; the retail merchants, who believed that six days of shopping activity were certainly sufficient, made their representations... Therefore in Bill 56 the government has proposed that a standard be established which will be province-wide...."

This bill, called the Holiday Shopping Regulation Act, means the following as taken from the explanatory note: The Act prohibits the carrying on of retail business on holidays unless the Lord's Day Act (Canada) otherwise permits it; the retail business is specified in the Schedule to the Act; a municipality or regional district has adopted a permissive bylaw, or the Lieutenant Governor in Council has made a permissive order.

On August 22, the third reading took place, but not without a hot debate from the opposition, the New Democratic Party (NDP). This legislation passed without amendments. There is a loophole unfortunately. The N.D.P. has a strong point and predicts that there will be trouble. The reason the government left the possibility to change holiday shopping is because of the strong influence of the Union of British Columbia Municipalities which in their 1979 convention decided that the municipality should regulate Sunday shopping.

On January 1, 1981 this legislation will become law. Most of what is open now will have to shut down on holidays and Sundays. Violators of the Act will receive up to a \$10,000 fine."

Christians will have to exert a strong, loving influence in labour and business as well as industry to speak up on bread and butter issues. There are so many important issues which are being lost by default. Very important and even crucial

Continued on page 10

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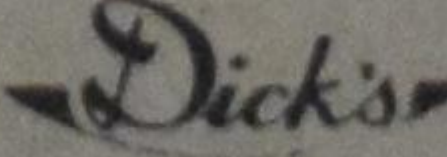
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The Edmonton Christian Reformed Churches held a mass worship service, commemorating the Protestant reformation, on Sunday, October 26, 1980.

The worship service and celebration was held in the Northern Alberta Jubilee Auditorium at 2 o'clock in the afternoon. A two hundred voice choir was featured and trumpets assisted in the accompaniment of the singing.

The sermon was delivered by Rev. J. Kits on the theme: "God's Call to Persevere" based on Hebrews 10:36.

The Reformation Day service has become an annual event in Edmonton. In spite of some divergent views on the lack of meaningfulness of such a service the event was very well

attended. In as far as numbers may be uplifting and encouraging, the Reformation Day service certainly has an effect on those attending.

Attempts at making the

service meaningful through music have been met with enthusiastic participation by members of the choir and other contributors.

## RBC admissions director

Reformed Bible College President Dick L. Van Halsema announces the appointment of Jeffry Stam as the new Director of Admissions for the college. Stam is to be responsible for Alumni relations and student financial aid programs in addition to student recruitment.

A 1976 graduate of RBC, Stam served as student

chaplain at Worthington Community College, Worthington, Minnesota. This past summer he received a Master of Missions degree from Trinity Evangelical Divinity School, Deerfield, Illinois.

RBC is a non-denominational Calvinistic college which prepares laymen and women for work as translators, church and mission staff workers, evangelists, youth leaders, and many other forms of Christian service. Graduates serve in a variety of vocations on every continent around the world.

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## Legislation

Continued from page 9

issues have been lost because of a close vote at the political constituency meetings or at the conventions. This unfortunately happens because one or more thinks that my voice or my vote does not count.

It is indeed by God's Grace that many in the Christian Community see their calling. As in the case of the Sunday issue in British Columbia it was because of a few simple people who began to study and do something and thus many others got involved. We can thank God for them, in B.C. and everywhere.

The Sunday issue is by no means the only issue. It is simply a symptom of a much bigger problem, namely the secularization in our society. At the same time that has to be addressed with God's powerful Word. At least the Sunday issue was not so difficult. One could get a handle on it.

It was indeed.

The late Dr. Peter Eldersveld has said in one of his sermons on the Sunday, and I paraphrase, "The Sunday has been such a means of blessing to the nation that because of it, the proclamation of the Gospel could continue and the Christian institutions sprang up everywhere. If we are going to lose the Sunday we are going to lose everything."

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Mennonites expand aid to Zimbabwe

AKRON, PA (EP) — Plans to provide seed and tools to help get a new crop in the ground and a shipment of grain to see people through until that crop is harvested, highlight the Mennonite Central Committee's current involvement in the new nation of Zimbabwe (formerly Rhodesia).

Twenty-five hundred metric tons of Canadian Food Bank wheat, valued at \$730,000, arrived in South Africa on August 23. The Zimbabwean government will exchange that wheat for an equivalent amount of maize in Zimbabwe itself. A savings of approxi-

mately \$100,000 in avoided inland freight costs will result. The MCC Executive Committee designated \$24,000 for purchase of seed, tools and fertilizer within Zimbabwe. In addition the Committee approved \$20,000 for ocean freight costs to ship mixed material aid and \$6,000 for the reconstruction of a Brethren in Christ Bible institute.

The assistance to farmers comes at a crucial time. Besides resulting in over 20,000 deaths, years of fighting between white-ruled Rhodesian Army and Patriotic

Front guerrillas left nearly one million people uprooted from their homes. Sorghum and maize seeds, fertilizer, hoes and axes will help many farmers who might not otherwise have the means to plant a crop during planting season. For many it will be the first in two or three or even more years. MCC Secretary for Southern Africa, Nancy Heisey, who spent some time in Zimbabwe last March, noted: "This is a one-time effort to get people back on their feet. It's a chance for MCC to help churches help people become self-sufficient again."

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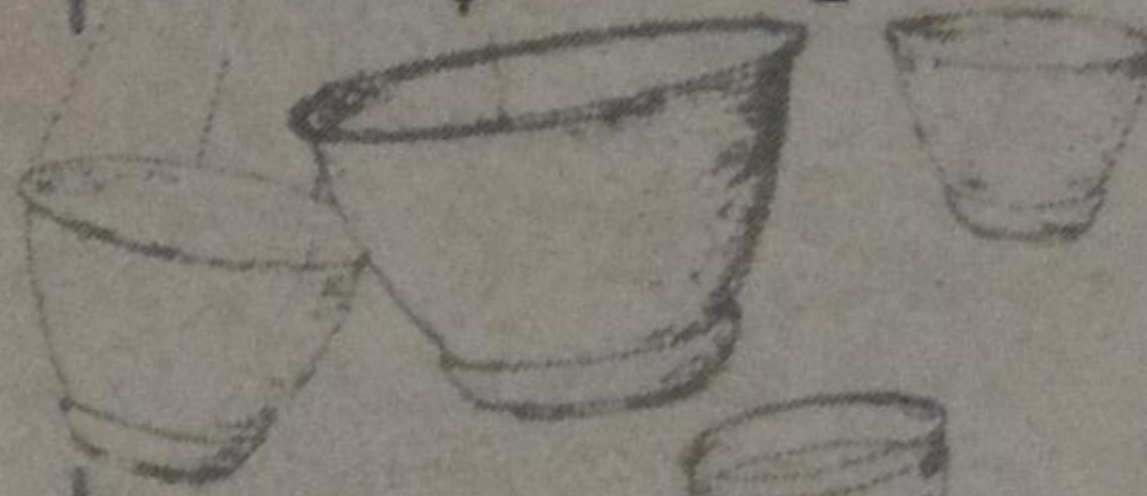
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# A newspaper with biblical references

by Ben Vandezande  
Politics Editor

We know more today about what goes on in the world than ever before. The media gives hourly reports of events happening anywhere in the world.

Being informed is one of the crucial links between our faith and our service in the world. But the barrage of information can also be a problem. Every day brings stories and armed conflicts, droughts, refugee camps, accidents, political deals, death and frustrated attempts. We not only hear about them but see them — in living colour!

Does all this information really lead to greater compassion? Many assume that it is good to be exposed to the pains and miseries of the world because then compassion will move us to act in response.

It is doubtful whether this really happens. We can't possibly absorb everything that is going on in the world. That would overwhelm us and paralyze us.

To use an example, we can't talk to everyone on our way to work in the morning or we'd never make it to work.) In fact, exposure to misery on such a large scale can make us hostile. We may feel fear, disgust or anger instead of compassion. That explains why some people are simply

not watching news reports anymore.

## Biblical filters

If we are numbed, frustrated or angered by what we hear, compassion isn't likely to result. So in order to respond to the news, we will have to install Biblical filters to help us sift out what is really going on. As Abraham Kuyper put it, "In order to understand the will of God, I have a newspaper in one hand and a Bible in the other."

Allow me a couple of examples. The prophet Habakkuk was praying hard to God to come to set things right for the righteous. It seems both Babylon and Egypt were wrestling for world empires and using Judah as a battlefield. God's leftover people were crumbling in large part due to their own sin. But Habakkuk's prayer for justice is no lament for the evils of the day. Neither was it a prayer for a future bliss. It was a prayer for God to come and act on behalf of His faithful children.

The second example is taken from Genesis. You know the story about Pharaoh's decision to kill all the Israelite children first by means of the midwives and later by massacre. You can picture the headline, "Pharaoh massacres Israelite children" in the local "press." It is enough to make you give up hope. Yet in the heart of Pharaoh's palace, his daughter

is raising up the new leader for Israel. The gruesome pictures are enough to make you numb. The horror stories paralyze you. Yet in the middle of it all, God is getting His job done and He is getting it done through people. Faith had to be stretched to the limit but God was busy weaving his strands of justice. Hebrews 11 tells us that Moses suffered because he refused to pretend he was the son of Pharaoh's daughter.

Do you have the eye of faith to see it? We may not let our faith help us escape the troubles of this world. Rather by recognizing that the form of this world is passing, our faith helps us to see the real meaning of events; that setting things straight does not depend on us; that God is busy setting things straight (See Matthew 10).

I feel this perspective is important because most discussions of news events in church circles goes in one of two directions. Either the event is seen as another example of evil that is loose in the world, or we are urged to hang on tight because pretty soon Christ is coming back.

In neither case is it news that paralyzes us — it is our faith. Jesus did not come to condemn the world and all of its evil — but to save it. Jesus did not promise us eternal life so that we would escape this

world (see Jesus' last prayer in John 17).

Our faith must prompt us to see how we can empty ourselves out in compassionate response to the needs of the world.

To paraphrase Matthew 6, it is not enough that we prophesy about what is evil in the world. There are lots of others who do that (and often do a better job). We must intercede in this world, loving those who are our enemies and who do evil. This priestly work must be accompanied by concrete examples of healing as kings and joint-heirs with Christ.

Such a faith will bring us right back into the middle of events today. Such a faith will also shape our response to the news. Only then can our understanding of the news become a product of our views instead of our views being a product of the news.

## Some examples

*The Globe and Mail* recently printed some stories about the bad conditions of native schools in Sioux Lookout, Ontario. The article clearly blamed the disrepair of the buildings on the Department of Indian Affairs and Northern Development. Yet when I showed these articles to people, their assumption after reading them was that native people are sloppy and always mess up the things built for them!

The recent strikes of clerical workers nationally and mental health workers locally, met with anger at the unions involved. Yet in both cases the workers were underpaid and had no hearing from their employers.

When a news special on the drought conditions in East Africa suggest that response is hopeless, especially in the face of sagging economics at home, you start to think that way yourself. "We have to live, too, you know" is the response of ten given.

Perhaps my point is clear. The news can determine our views. That is true in general but it can also be true in the coverage of specific stories. The reports of the war between Iran and Iraq focussed for the first ten days on how the action would affect oil supplies. One headline read, "Iraq bombs Iran: Refineries are spared." It was not until 10 days later that I read about casualties and the suffering the war was causing. It's enough to make you think that wars are fought only with our interests in mind.

Perhaps a more worked out example will help. When the Iranian revolt climaxing in the overthrow of the Shah broke out a couple of years ago, much of the coverage went as follows:

"Much of the recent rioting has grown from demonstrations called by religious extremists opposed to the Shah's attempt to Westernize this oil-

rich, anti-Communist nation and to loosen the firm grip of the Moslem clergy."

"The source of the current turmoil is Iran's rush into the twentieth century, engineered by the Shah over the past fifteen years. In 1963, a decade after the United States helped him seize power, he began his effort to bring Iran's feudalistic society into the modern world... But modernization has collided with ancient social and religious traditions, whose proponents refuse to budge."

These reports about the convulsions in Iran indicate that everything is bad about Third World media coverage; they also show how reporters can manipulate the news.

They place the tension between being "modern" and being "religious." News coverage assumes there are only two ways to go; Communist or Democratic. The assumption was that the clergy had a dictatorial grip on the people and that this grip needed to be broken for progress to take place. They assume the Shah's attempts to make things "modern" are good.

One such attempt involved land reform. The coverage said that the Shah's reforms were opposed by the landowners who fuelled the protest. That's true. But it was not made clear that the reforms spread the Shah's influence politically and reduced the power of the landowners. In fact, they harmed agricultural production. Beforehand, Iran was self-supporting and many of the peasants grew their own food. After the reforms, many peasants lost their land, moved into the cities and Iran imported 50 per cent of her food.

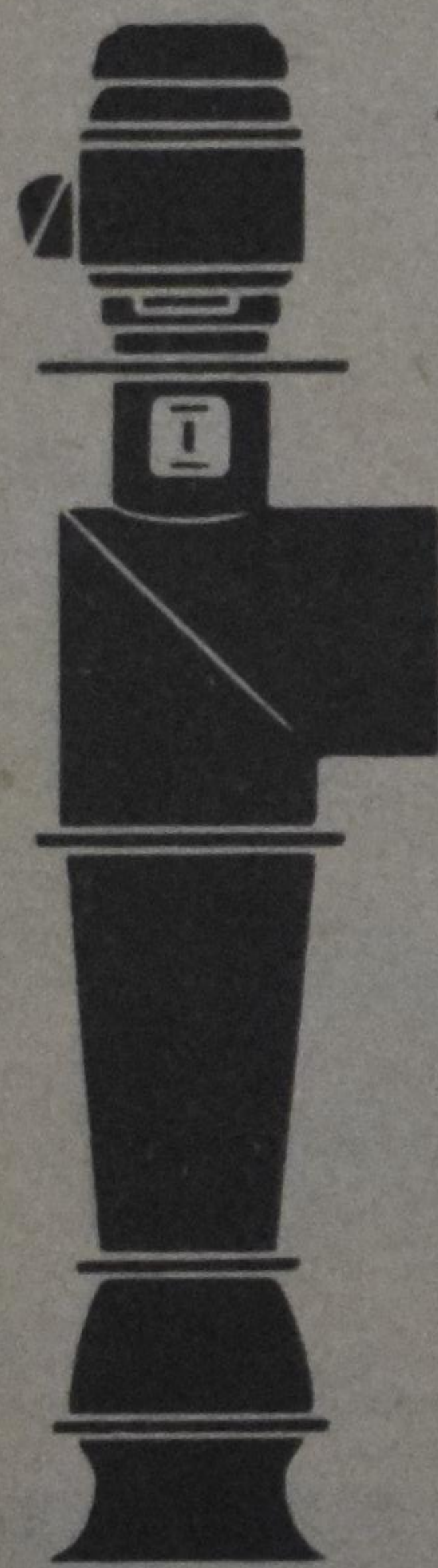
*Time* magazine wrote on June 5, 1978, after many thousands had been killed in riots that "the Shah also has a broad base of popular support, particularly in the army and among farmers and a newly created industrial working class, who have benefitted from the land reforms."

I am sure you understand what is happening. The views of those covering the story shapes the news in such a way that it hides what is really happening. Being informed by such sources would mean you really are being informed about views not news. That wouldn't be so bad if we would all read the media with that clearly before us.

Responding compassionately to the news assumes we are informed and that we realize that much of what is called news is slanted according to a certain set of views.

In the next article I hope to describe ways of being better informed about how to deal with slanted coverage and what steps we can take to help us understand the news.

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'Designated' giving to Christian colleges could be illegal

WASHINGTON (EP) — Christian colleges could be violating a section of the Internal Revenue Code if they supply tax-deductible receipts to individuals contributing money to the colleges but earmarked for a particular person attending the institution. This is the opinion of Richard Cizik, a researcher in the Office of Public Affairs for the National Association of Evangelicals.

"If contributions to a fund are earmarked by the donor for a particular individual, they are treated as being gifts to the designated individual and not deductible as charitable contributions. However, a deduction is allowable where it is established that a gift is intended by the donor for the use of the organization and not as a gift to an individual," said Mr. Cizik.

If the parents of a student attending a Christian college or seminary were to send a contribution to that institution but designated it to be used as tuition for their son or

daughter, and they were given a tax deductible receipt for the contribution, this would be a violation.

Likewise, were parents of a college student to make a contribution to their church to aid students at various Christian institutions but knowing the church would designate the money for their son or daughter, and nonetheless given a tax deductible receipt, this would be construed by the Internal Revenue Service regulations as a form of "laundering," which is illegal.

"Needless to say," said Mr. Cizik, "most violations could be stopped merely by administrators and parents carefully seeking to remain completely honest and credible with the IRS and above reproach in all their actions ...

Violations by those using the deduction for private benefit could eventually produce a wave of public opinion aimed at eliminating or phasing out the deduction entirely."

**CORRECTION:** In the ad for Holland Christian Homes Inc. the life membership fee should have read \$250.00, not \$250,000. We regret any inconvenience this oversight may have caused.

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\*\* Duits met Nederlandse vertaling.

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# Het ziet er voor Canadese dagbladen slecht uit

door F.S. Manor

(Canadian Scene)—Een poging om een energieke en concurrerende pers in stand te houden is in Canada vergelijkbaar met een poging om van een cirkel een vierkant te maken. Lezers zijn er niet meer; de toegewijde journalisten, voor wie het schrijven voor een krant niet slechts een manier om geld te verdienen was, maar een levenswijze, zijn nu oud en zowat allemaal met pensioen; en de particuliere eigenaars die trots waren op de kwaliteit van hun kranten, die hun aanzien en politieke invloed verschaften, zijn nu vervangen door enorme corporaties, waar de accountant het laatste woord heeft.

De slachting te middernacht op 27 augustus, die in een klap twee honderd jaar oude dagbladen, de „Tribune” in Winnipeg en de „Journal” in Ottawa van het toneel veegde, was al voorafgegaan door de opheffing van de enorme „Montreal Star,” de „Albertan” in Calgary, de „Colonist” in Victoria — een van de oudste dagbladen in Canada — en zal naar men verwacht binnenkort gevolgd worden door de dood van de „Vancouver Province.” Dit is een vreselijke lijst van slachtoffers, vooral in verhou-

ding tot het onbeduidende aantal dagbladen in Canada.

Al de kranten die zijn opgeheven hadden een aantal punten gemeen: zij hadden plaatselijke concurrenten en geen monopolie in hun stad; ze verloren geld; en, met uitzondering van de „Tribune” in Winnipeg en de „Albertan” in Calgary, hadden ze allemaal moeilijkheden op het gebied van arbeidsverhouding gehad.

Bij de „Montreal Star,” die het eerst het vaantje streek, was er een staking van een jaar geweest voordat de directie de strijd opgaf en toegaf aan de eisen van de vakverenigingen. Enkele maanden later werd het echter duidelijk dat de krant de schade die hij gedurende de lange staking had geleden niet kon inhalen, een schade die nog steeds groter werd vanwege de dure overeenkomst met de vakverenigingen. En dus werd de krant opgeheven. Zo is het eigenlijk bij bijna elke krant op de lijst van slachtoffers gegaan: een langdurige staking, een periode van respijt, en dan toch de dood.

De „Tribune” in Winnipeg kon een staking vermijden door in alle eisen van de vakverenigingen toe te stemmen, en werd zodoende een van de meest aantrek-

kelijke werkgevers in het krantenbedrijf. Maar met de personeelskosten ging ook het tekort omhoog (het publiceren van een dagblad is een arbeids-intensief proces), en nu hebben de eigenaars hem opgeheven. De „Winnipeg Free Press” heeft voortaan het rijk alleen.

Het is een vicieuze cirkel: tegenwoordig krijgen de mensen het nieuws via de televisie, en een krant is geen onmisbaar ingrediënt in elk huishouden meer. Vooral jonge gezinnen, die het moderne onderwijs hebben ondergaan, waar aan de kunst van het lezen, en ook het genot van het lezen, weinig aandacht wordt besteed, nemen zelden een abonnement op een krant. Dus loopt de oplaag steeds terug; en als gevolg daarvan zijn de advertentie-tarieven lager geworden terwijl de productie-kosten blijven stijgen.

Kranten-mensen die vroeger bereid waren om voor een klein salaris lange dagen te werken, omdat ze hielden van schrijven en graag midden in de actie zaten, zijn nu vervangen door verslaggevers voor wie schrijven gewoon een baantje is, en die niet kunnen begrijpen waarom een cassiere bij de supermarkt tweemaal zoveel geld verdient als zij, voor de

heeft van hun aantal werkuren.

Ik heb journalisten gekend die er een hele nacht over deden om een rubriek te schrijven, ieder woord overwegend, en elke zin polijstend tot er een juweel tevoorschijn kwam. Wie zou tegenwoordig nog zulke mensen kunnen betalen, nu de vakvereniging extra uitkering voor overuren eist? Aan de andere kant heb ik ook schrijvers gekend die op kantoor kwamen, in een uurtje tijd een geestig en een up-to-date artikelje schreven, en weer weggingen. Zulke journalisten hebben nu ook hun problemen: een van hen, in dienst van een krant in het Westen, werd door de vertegenwoordiger van de vakvereniging op zijn vingers getikt en eraan herinnerd dat hij net als ieder ander zijn 37 uur op kantoor door moest brengen. Vrijheidslievende typen zijn van een dergelijke controle niet gediend, en evenmin de excentriekelingen die kranten leesbaar, en werken voor een krant fascinerend maakten. Maar dit banale tijdperk aan het eind van de 20e eeuw heeft voor buitenbeentjes weinig waardering.

Het lijkt geen twijfel dat de opheffing van zoveel dagbladen de kwaliteit van het leven in Canada zal beïnvloeden. Een krant is een levend organisme.

Als zoiets dood gaat laat het een grote open plaats achter. Zo staan wij niet alleen oog in oog met de tragedies van ruim duizend kersverse werklozen, maar ook met de moeilijkheid om de natie te voorzien van een levendige pers, die voorlichting tracht te geven, en niet alleen verstrooing.

Televisie met zijn nieuwe en bijna voltooide techniek om een krant te bieden via het televisie toestel in de zitkamer, is niet de oplossing. Zulke vellen die uit het televisietoestel tevoorschijn komen, zullen slechts kleurloze nieuwsberichten zijn, een herhaling van het landelijke nieuws. Wat wij nodig hebben is goedkope technologie die ondernemende uitgevers in staat zal stellen weer jonge mensen om zich heen te vergaderen die het journalistiek ter hand nemen niet als een kans op een baan — omdat er een plek open was bij een krant en niet in een herenkledingzaak — maar omdat ze liefde koesteren voor het geschreven woord en een diepgaande belangstelling voor algemene aangelegenheden.

Ik twijfel er niet aan of we zullen mettertijd een herleving zien van dagbladen — evenals er een herleving heeft plaatsgevonden in de uitgeverij van boeken. Maar nog niet direct.

## PERSOVERZICHT

• 't Heerlijk avondje is gekomen en de Minister van Financien diende zijn begroting in. Benzine, 't borreltje en het bolknakje werden duurder. Dat zat er natuurlijk wel in, en daar hadden we allemaal wel op gerekend. Er zat meer spanning rondom de energie-kwestie. En dat kwam natuurlijk ook uit de bus: door een nieuw belasting systeem zal Ottawa veertien procent meer inkomsten krijgen en de provincies twee procent minder. Dat zat natuurlijk niet lekker bij de olie-producerende provincies en premier Loughheed's antwoord liet niet lang op zich wachten. Hij verklaarde dat Alberta minder olie zou gaan produceren, hetgeen dan Ottawa natuurlijk zou dwingen om meer olie in te voeren. Op zo'n manier zouden Ottawa's inkomsten verminderen in plaats van vermeerderen. Zijne Majesteit op zijn gebruikelijke „taktvolle” wijze noemde de reactie van Alberta „hysteries”. En zo zitten we met een venijnige ekonomiese burgeroorlog.

• Om de begroting even samen te vatten: het komt zo ongeveer hier op neer wat betreft uw portemonnaie: benzine en olie voor de kachel gaan zo ongeveer 3.6 ct. per liter omhoog per jaar voor de volgende drie jaar, inkomstenbelasting blijft hetzelfde, het borreltje een cent per glaasje duurder, ingaande 1 april komt er \$2.50 meer belasting als u in een vliegtuig stapt, maar daar staat weer tegenover dat de regering de helft zal betalen als u de kachel omschakelt van olie naar aardgas.

• Bovendien werd onze nationale oliemaatschappij gemachtigd om zoveel mogelijk buitenlandse ondernemingen in haar branche uit te kopen.

• Ook op het gebied van eventuele thuis-koming en wijziging van de grondwet zitten we voornamelijk nog op een rijk gesorteerde

hoeveelheid gebakken peren. Manitoba gaat het nu ook voor de rechtbank brengen. In Engeland begint men er nu ook aandacht aan te besteden en verschillende kranten hadden frontpagina's gewijd aan de Canadese grondwet-kwestie. Je vraagt je af of Zijne Majesteit's nachts nog wel slapen kan.

• Voor zijn tegenstander Clark was het nu ook weer geen uitgelezen week van allemaal goed nieuws. In Brits Columbia zal straks een partij-congres gehouden worden, en Clark werd niet eens uitgenodigd. Dat kwam omdat hij verleden jaar de provinciale partij-leider genegeerd had.

• De dag van afrekening komt in Amerika deze week met presidentsverkiezingen. Wie zal het worden?

• De geruchten omtrent de gevangenen in Teheran vliegen nog steeds rond als vliegen om de stroop. Het parlement daar moet de beslissing nemen, maar die lui bleven weg van het debat zodat de zaak aanhangig werd gemaakt.

• De Paus heeft ook weer eens van zich laten horen. Hij wilde geen duimbreed wijken ten opzichte van de traditionele Rooms-Katholieke beschouwing over echtscheiding en geboortebepaling. Die man durft wel tegen de stroom in te roeien, en daar moet je je petje voor af nemen. Of veel katholieken dat zullen doen is natuurlijk weer een andere vraag.

• Het is deze week dertig jaar geleden dat ik en mijn vrouw in een alleszins schaars gemeubeld huwelijksbootje stapte. 't Zal wel niet in de krant komen, maar ik vind het toch goed nieuws, en om de Paus gerust te stellen verklaar ik hier maar dat er ten onzent nog niet over echtscheiding wordt gepraat.

Carl D. Tuyl

## Het spectaculaire noorderlicht

(Canadian Scene) — Het Noorderlicht (Aurora Borealis) kan men op vele plaatsen in Canada zien. Het verschijnt vooral gedurende september, oktober, maart en april, en het kan wit zijn, of blauw, paars, roze, een enkele keer rood, en dikwijls appelgroen. Soms lijkt het op lange dunne stralen of bogen, soms op kleine rafelige dekens of, en dat is het meest grandioze schouwspel, op enorme gordijnen die in losse plooiën aan onzichtbare roeden hangen. In de zuidelijke streken van Canada ziet men het Noorderlicht gewoonlijk slechts als een gloed of een onregelmatig geflakker, terwijl het verder naar het noorden dikwijls een adembenemend schouwspel van kleur en beweging biedt: soms kruist het heel langzaam hoog in de lucht, en andere keren golft het snel af en aan, verdwijnt en komt weer terug, danst wild in het rond of wappert langs de avondlucht als ijle sjaals.

Eskimo's dachten vroeger dat die lichten geesten waren van de doden, die een spelletje bal speelden met de kop van een walrus. Een andere overlevering van de Eskimo's suggereert dat die lichten fakkels zijn waarmee de geesten nieuw-aangekomenen de weg wijzen naar het land van geluk en overvloed. In de

meeste streken in het noorden denken de mensen dat het licht dichtbij zal komen als je er naar fluit en Eskimo's dachten vroeger dat het aanbeveling verdiende om een mes of harpoen bij zich te dragen om zich te kunnen verdedigen in het geval de lichten neer zouden komen duiken op hun hoofd om dat mee te nemen.

Als men de lange Pool-winter in aanmerking neemt, en het isolement en het nooit aflatende gevaar van de elementen, lijkt het vanzelfsprekend dat de mensen best zouden willen weten wat zo'n indrukwekkend schouwspel in de lucht te betekenen had. Zelfs wetenschapsmensen tasten nog altijd in het duister. Een van de meest geaccepteerde theorieën is dat geladen deeltjes van buiten de atmosfeer (misschien wel van de zon) in botsing komen met deeltjes in de atmosfeer van de aarde, en dan een gloed veroorzaken min of meer op de wijze van de geladen deeltjes in een fluorescerende buis. Hoewel er zeker een half dozijn theorieën bestaan omtrent de oorsprong van de Aurora Borealis, is een ding wel zeker: de bezorgdheid van de Eskimo's voor hun hoofden was ongegrond — het Noorderlicht blijft meestal minstens 100 km boven het oppervlak van de aarde.



# Onder Ons

## De glimlach

Het was een van die dagen. Niet dat alles verkeerd ging, maar toch, het zat niet lekker. Wat de oorzaak was weet ik niet, maar ik voelde me verdrietig, down en depressed. En misschien het feit dat er geen oorzaken waren om in zulk een staat te zijn, maakte de dag zo teleurstellend, zo verdrietig en waarom? Mijn gezondheid was goed, geen narigheid in de familie, een betrekking waar ik van hield en verder had ik veel zegeningen, waarop een ander misschien jaloers zou zijn. En toch, het vlotte die dag niet. Het was alles zo goed begonnen die morgen.

Een stralende zomerse dag. De bloemen bloeiden in volle pracht. De vogels zongen hun hoogste lied. En toen ineens overviel het me weer, iets wat de laatste tijd wel meer gebeurde, zo maar ineens was het of al dat blije en al dat mooie zo maar van je weggenomen werd.

Later in de middag zou ik mijn wekelijkse bezoek aan het ziekenhuis doen. Wat vrienden opzoeken en een praatje met ze maken. Maar welke boodschap zou ik vandaag brengen? Het liefste zou ik helemaal geen mensen willen zien vandaag, laat staan met ze praten. Het liefste zou ik me willen opsluiten in mijn kamer, misschien eens uithuilen.

Maar toch, nee ik kan niet thuis blijven. Ik weet dat ze op me rekenen, en ik kan ze niet teleurstellen. Hoe moeilijk het is, ik moet gaan. Achteraf ben ik blij dat ik gegaan ben, niet omdat mijn vrienden nu niet teleurgesteld waren en niet omdat ik me zo'n goede jongen voelde omdat ik toch de moed op kon brengen om toch te gaan. Nee, het was dat „Onverwachte” dat: „Komt allen tot mij die vermoeid en belast zijn en ik zal u rust geven.” Wat heb ik veel over die tekst nagedacht. Wanneer ben je feitelijk vermoeid en wat zal die „rust” zijn, waarvan hier gesproken wordt? Ik weet niet of ik die dag wel echt vermoeid en belast was, maar toen ik het ziekenhuis verliet wist ik wel wat het was om rust te hebben, zoals Hij ons alleen kan geven.

Ineens zie ik haar zitten, in haar rolstoel in de hoek van de kamer. Helemaal alleen. Ze kijkt verdrietig, ze kijkt niet eens op nu ik bij haar stop en haar aankijk. Ik moet dit even in me opnemen, dit „levend stilteven.” Ze behoort tot de ouden. „En indien gij sterk zijt, tachtig jaren, en het meeste van die is moeite en verdriet.” Zou dit haar leven zijn? De vele rimpels op haar gezicht, de moeheid in haar op elkaar geperste lippen?

Ik zie, dat ze met een kleenex speelt, het gaat van haar linker naar haar rechter en van haar rechter naar haar linker hand. Ze vouwt het op en ze ontvouwt het weer, en dat steeds zonder op te kijken.

Ik geef haar een tikje op haar arm om haar aandacht te trekken en terwijl ik dit doe, zie ik pas hoe goed gekleed ze is. Ik begin een praatje met haar te maken maar ze reageert niet en ze doet alsof ik niet besta. Haar blik is nog steeds verdrietig, hard, bitter, en ze kijkt me aan met haast levenloze ogen, een blik waarin je kunt lezen, dat ze in feite al niet meer tot deze wereld behoort. Ik ben bewogen met haar, wat is haar leven geweest, wat was de oorzaak dat ze hier kwam, hier in een ziekenhuis van de

ongeneeslijken, waarvan je kunt schrijven „wie hier binnen komt laat alle hoop varen.”

Ik weet niet waarom ik het doe, maar ik pak haar hand en ik zeg „Je hebt een mooie japon aan. Die staat je goed.” En dan, zomaar ineens, daar gebeurt het, haar gezicht ontspant, haar lippen staan niet meer zo strak, haar ogen staan niet zo vermoeid. Dan, ineens, zoals de zon doorbreekt op een koude donkere wintermorgen, is haar gezicht een grote glimlach. Geen woorden, geen gebaren,

maar een grote blij gezicht.

Als ik in mijn auto stap, en de deur dicht klap draai ik niet als gewoonlijk mijn sleutel om, om de auto te starten. Een glimlach, o God, een glimlach op een moe gestreden gezicht. O God, gij hebt mij gebruikt om een glimlach te brengen, ik, met al mijn zonden, met al mijn tekortkomingen, op een dag waarop ik moe, en down en depressed was hebt Gij mij waardig gevonden om dat te doen. Zij was verdrietig, vermoeid, maar Gij hebt haar rust gegeven.

Ik breng mijn auto op gang, het drukke verkeer slokt me op. Ik let op gele, op rode en op groene stoplichten. Ik heb pech, alweer een rood stoplicht, en alweer, en weer een, alsmaar rode stoplichten. Het wordt symbolisch, God ik dank U dat U me het stoplicht gaf op deze dag.

Ik dank u voor de „Stop” in de ziekenhuiskamer, ik dank U voor de glimlach.

John Van Ast,  
Toronto, ON

## NIEUWE CANADA OBLIGATIES

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**ALTIJD GOED!**



# Een appelboompje planten voor de eeuwigheid

door J. T. Bakker

(Gereformeerd Weekblad) — Een van de bekendste apokriefe uitspraken van Luther is, dat ook als hij wist, dat de Here morgen terug kwam hij vandaag nog een appelboompje zou planten. Ook al zou het niet van Luther zijn, het is toch treffend. Zelfs blijkbaar treffend Luthers; immers, de Lutherkenner prof. Kooiman was tijdens zijn laatste ernstige ziekte bezig een afscheidscollege te maken precies over de vraag, of het verhaal van het appelboompje nu wel of niet van Luther was; voor hij het af had kwam de Heer hem tegemoet. En zo was de uitspraak eens te meer bevestigd, ook al bleef de herkomst duister.

Het lijkt tijd te zijn, dat we het verhaal over het appelboompje weer eens op ons laten inwerken, want er hangt een stemming van berusting in de lucht. In het N.R.C.-Handelsblad verschijnen weken achter elkaar interviews met bekende politici, commenta-

toren en wetenschappers als Rolling, Nauta, Goudzwaard e.a. over de komende Doodsdag. En de stemming is rondtuit pessimistisch, zo niet fatalistisch. „Het zal allemaal heel onverwacht gebeuren” en meer titels van gelijke strekking. Bondskanselier Schmidt heeft het ominieuze jaartal 1914 laten vallen; het jaar waarin Europa zonder het te willen of te beseffen een Eerste Wereldoorlog binnenstruikelde. De vergelijking is al weer aangevochten en vermoedelijk wel terecht, maar dat ze gemaakt kon worden zegt al genoeg. Er zijn te veel brandhaarden, te veel uitgesloten karresporen, er wordt te veel geblunderd. Het is inderdaad om er alleen maar meer moe en hopeloos van te worden. En dat terwijl we als nooit te voren hoop broodnodig hebben.

Vandaar dat ik terugdacht aan het appelboompje, apokrief of niet. Want om iets van die orde gaat het. Paulus zegt ergens in Romeinen (8:24), dat „hoop die gezien wordt

geen hoop is,” want waarom zou iemand nog hopen op wat hij al voor ogen en in handen heeft. Tot zulke diepe en harde noties worden wij momenteel teruggedreven, als de hoop en dat wat voorhanden is op geen enkele manier meer in elkaars verlengde lijken te liggen. Maar juist dan moeten we goed gaan nadenken. Het gaat er niet om ergens een ontsnappingsluik te vinden, een schietstoel voor het laatste desastreuze moment. Het gaat er om te hopen en te kiezen in deze wereld en voor deze wereld. Hier zijn we immers als schildwacht neergezet, om nog eens aan het woord van Calvijn te herinneren!

Iets daarvan komt ook mee in het woord over het appelboompje. Niet voor niets heeft Luther (laten we maar zeggen) het over een vruchtboom; voor het mooie worden appelboompjes niet geplant en zeker niet in Luthers tijd. Het gaat om de komende vruchten, in de herfst. Misschien zelfs pas over een paar jaar. En dan toch zelfs van-

daag nog planten? Dat betekent dus, dat het zin heeft goed te doen en zin heeft om te verwachten, gewoon omdat het zin heeft het goede te doen: Als de Heer terugkomt is het beter een tuin vol met appelboompjes te hebben, al zijn ze pas gister geplant en moet de eerste bloesem er nog aankomen, dan een veld vol brandnetels en onkruid. Zo simpel is dat eigenlijk.

Of, om het nog eens met Paulus te zeggen: wees er maar van overtuigd, dat uw werk niet vergeefs is in de Here (slot I Cor. 15). Dat „in de Here” dat van alles betekenen kan, maar dat in elk geval de sfeer, de atmosfeer uitdrukt, die rond de verzezen Heer ontstaat, het blijvende licht van Pasen, dat mag er tegenwoordig wel weer bijgezet worden. In het laatste nummer van Hervormd Nederland staat een artikel van Laurens Hogebrink met een vergelijking van de toestand rond de kernwapens in '62 en '80. Het verschrikkelijk harde opschrift luidt: aan de feiten valt geen hoop meer te

ontlenen. Analyses over neutronenbom, mislukken van Salt II, proliferatie etc. etc. leveren na optelling dit resultaat op: hoe hard je de feiten ook uitperst, hoop springt uit die rots niet te voorschijn. Onder dat voorteken staat de viering van de bevrijding, anno tachtig. En bijna zou je zeggen: wat zijn we dan toch naïef de oorlog uitgekomen in '45.

## Eengelijkenis

Wie de inhuldiging in de Nieuwe Kerk via de t.v. volgde hoorde af en toe buiten de kerk een vaag rumoer, zo nu en dan een sirene. Later bleek, dat de kerk zo iets als een eilandje van rust en van „gewoon verdergaan” geweest was, terwijl de straatteer van het nihilisme tot bijna op de Dam doorbrak. Als je dan ook nog beseft, dat Nederland zelf een verbazend klein eilandje is in een wereld, waar terreur van rechts en links over alles heenspoelt, dan krijgt het gebeuren in de Nieuwe Kerk helemaal iets onwezenlijks; een soort Droste-verpleegsters-effect; een troonswisseling in Madurodam en buiten stormt het gewoon door.

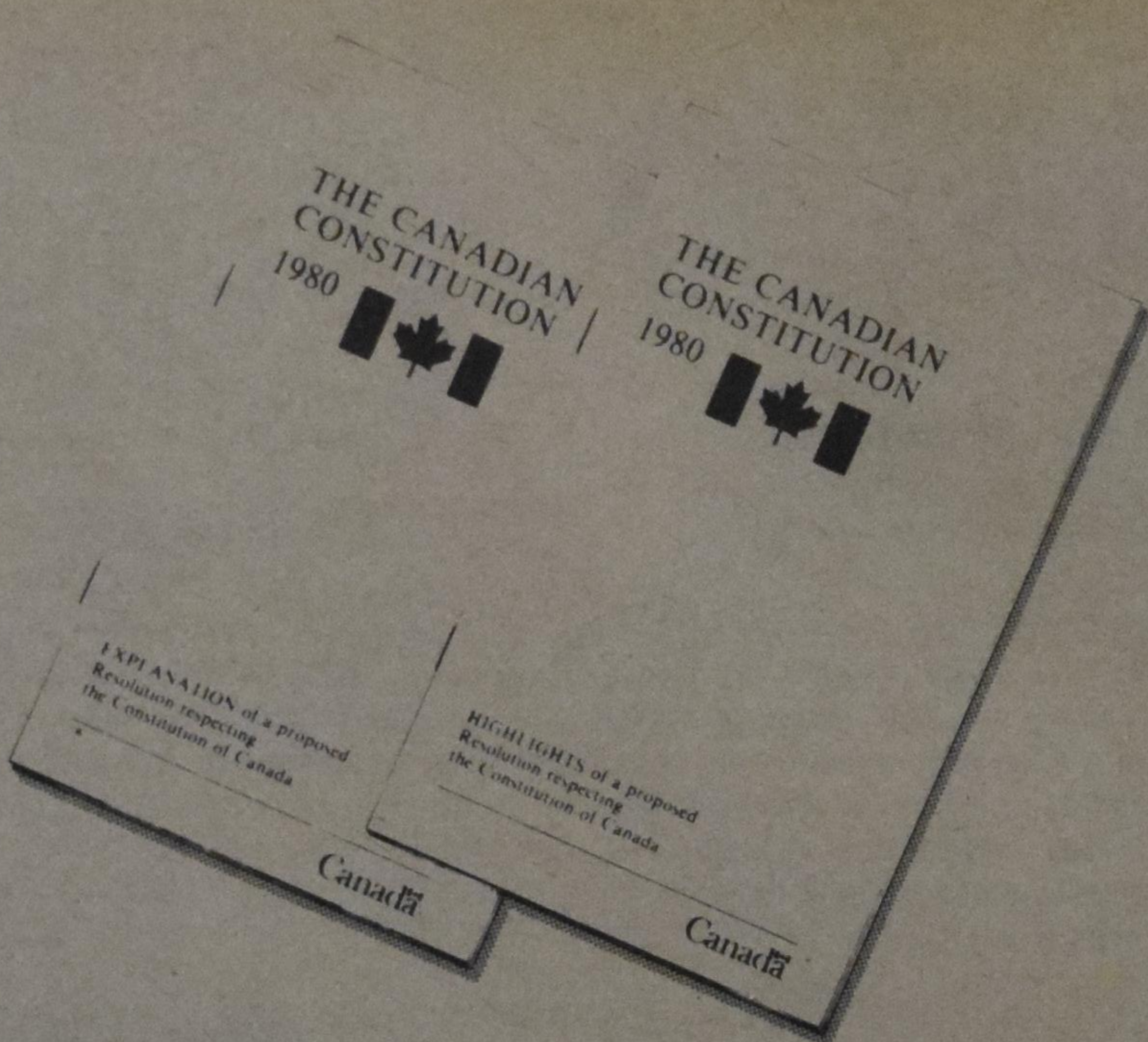
Moet je er inderdaad zo tegenaan kijken? Dan wordt het tot het sprookje dat niets zegt, dat zelfs niet een hele dag kon duren omdat de toverfee haar formules is kwijtgeraakt.

Maar de rede, die koningin Beatrix hield was helemaal niet romantisch, ondanks het hermelijn (dat dus toch echt bestaat, ik kende het alleen van schilderijen uit musea en zo!) Ze zei, dat de toekomst niet meer in het verlengde van het verleden en het bestaande kan liggen; dat we ons evenwicht kwijt zijn door de snelheid van de veranderingen en dat we niet moeten denken, dat we dat nog weer terugkrijgen; dat we in de omgang met de wereldsamenleving tot de erkenning gedwongen worden, dat alleen *wezenlijke* veranderingen iets van een uitweg kunnen bieden. Dat betekent in elk geval een ander ideaal dan „op de winkel passen” en alles er aan doen, dat wij er tenminste levend doorkomen.

De Duitse theoloog Ernst Lange, die letterlijk kapotgegaan is bij het zoeken naar wegen om veranderingsprocessen binnen de kerk op gang te brengen, noemt als een van de grootste problemen van onze tijd het „parochiale” dwz. het „provinciaalse” geweten. Ons geweten loopt achter. Enkel een mondiaal geweten zou ons kunnen sturen, maar we durven de sprong niet aan; ze is ons te groot.

Dagelijks bevestigt het nieuws de waarheid van Lange's analyse. Op wat voor achterhaalde, objectief onmogelijke manier wordt er politiek bedreven. Binnen de kerk en daarbuiten. Elk journaal levert de bewijzen. Denk je in, dat je als Amerikaans staatsburger

## Iets om over na te denken...



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straks mag kiezen tussen Carter, Anderson of Reagan. Uw keus voor de jaren tachtig!

In een „Achter het nieuws” een reportage over Harrisburg, een jaar na het ongeluk met de kerncentrale en een uit de Sovjet-Unie gesmokkeld film-pje met Andrej Sacharov. Je weet niet over welk van de twee je het meest in de war bent. Vanuit Amerika een lang verhaal hoe de elektriciteitsmaatschappijen stelselmatig de feiten verdonkeren en veiligheidsvoorschriften aan hun laars lappen. En de Sacharov, verbannen naar een uithoek, maar onverschrokken vanuit Gorki Europa oproepend om Amerika niet in de steek te laten, zelfs niet als de ene helikopter na de andere door z'n hydraulisch systeem zakt. Zo zie je in een paar flitsen de effecten van dictatuur van het provinciale geweten, de provinciale politiek, de domheid, die even erg is als in 1914.

Maar in het Amerikaanse filmpje ook een boerin, die net zo hard in het verzet is tegen de halfheid en laksheid van haar regering als Sacharov tegen de terreur van de zijne. Een kerngeleerde en een boerin, die beide bezig zijn met het planten van het appelboompje. Dat betekent ook, dat onze nette onderscheidingen tussen wat wel en niet binnen de reikwijdte en verantwoordelijkheid van de kerk ligt, onder de druk van de feiten bezig zijn weg te smelten. Dat is wel eerder gebeurd en de kerk heeft er altijd weer moeite mee; denk maar aan de oorlogstijd, toen we die kant uitgedreven moesten worden. Zo zal het wel blijven. Maar zo zal het ook wel weer gebeuren. Woedend merkte een Latijns-Amerikaanse gezagsdrager op, dat elke mis tegenwoordig wel een politieke happening leek.

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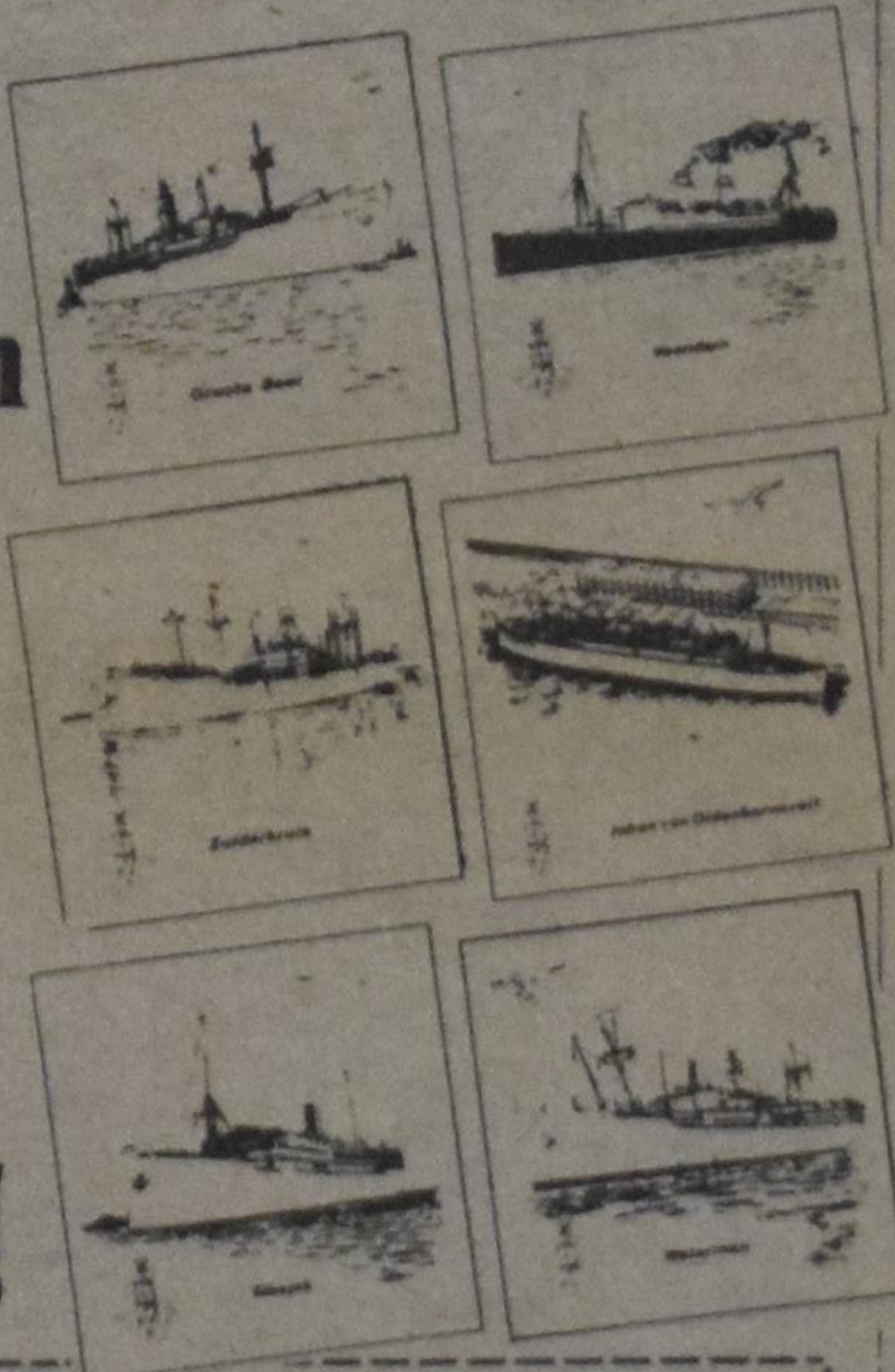
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## NOTE OF THANKS

**STRUYK:** "With grateful hearts our thanks we bring" (Psalm 138). We, Pete and Henny Struyk, wish to thank all those who helped us celebrate our 25th Wedding Anniversary, also thanks for the cards and flowers, and above all, we thank the Lord who made all this possible. R.R.#3, Caistor Centre, ON L0R 1E0.

## BIRTHS

**HOENSMA:** With thankfulness to God, we, Barry and Clara would like to announce the safe arrival of our daughter, ROSANNA AMY, born on October 12, 1980, weighing 7 lbs. 10 oz. She is a wonderful sister for Christy. Proud grandparents are Mr. and Mrs. B. Horensma and Mr. and Mrs. S. Slager, both of Woodstock. R.R.#5, Woodstock, ON N4S 7V9.

**NONKES:** With praise and thanksgiving to our Lord, we announce the safe arrival of our first born, SANDRA JOANNE, born on September 30, 1980. First grandchild for Mr. and Mrs. B.J. Gerrits of Goderich, ON and second for Mr. and Mrs. J. Nonkes, Blyth, ON. Proud parents are William and Alice Nonkes. 1 Horseshoe Crt., Bramalea, ON L6S 1S1.

**STAM:** "I will praise thee for thou art fearful and wonderful. Wonderful are thy works" (Psalm 139:14). Charles and Harriette (nee Lemstra) are happy to announce the arrival of their daughter, CHARLENE CHRISTINA, on October 24, 1980. A sister for Darrell and 2nd grandchild for Mrs. Coby Stam, Trenton, ON, 4th grandchild for Mr. and Mrs. John Lemstra, Grimsby, ON, 4th great-grandchild for Mevr. A. Stam, Assen, The Netherlands. Box 313, R.R.#3, Belleville, ON.

**WIERSMA:** "Praise the Lord for his steadfast love towards us; his faithfulness endures forever." With great joy we thank God for the safe arrival of our son, whom we have named, THEODORE RICHARD, a brother for Yolanda, Beatrix and Anthony, born October 17, 1980. Bram and Coby Wiersma (nee Hoogendam). 90 Lakeside Dr., Grimsby, ON L3M 2L5.

**VAN BERKEL:** Sam and Laurie are thankful to their heavenly Father for the blessing of their beautiful new son, AARON CORNELL. He was born on October 14, 1980 and is lovingly welcomed by his three brothers, Christopher, Jeremy and Nicholas. Oma Vander Kruk just received her 44th grandchild and this is the 9th for grandma and grandpa Van Berkel.

"I will praise thee; for I am fearfully and wonderfully made" (Psalm 139:14).

R.R.#1, Troy, ON L0R 2B0.

## Effective November 1

The cost of  
**Family Announcements**  
 have been increased to the prices shown.  
 Higher administration (handling) costs  
 make this increase necessary.

## MARRIAGES

**HOFMAN-KOOISTRA:** Mr. and Mrs. John Hofman of Georgetown, ON and Mr. and Mrs. Sidney Kooistra of Newmarket, ON, are pleased to announce the forthcoming marriage of their children, CINDY COLEEN to EDWARD PAUL. The ceremony will take place, the Lord willing, on Saturday, November 15, 1980 at 4:00 p.m. in the Georgetown Chr. Ref. Church, Rev. Wm. Suk officiating. Future address: 70 Dury St., Apt. #712, Bradford, ON.

**HULSMAN-DOORNENBAL:** Mr. and Mrs. Bill Hulsmann of Ponoka and Mr. and Mrs. Gerry Doornenbal of Lacombe, are pleased to announce the forthcoming marriage of their children, JOANNE A. and EDWARD C. The ceremony will take place, the Lord willing, on Friday, November 28, 1980 at 6:30 p.m. in the Bethel Chr. Ref. Church, Lacombe, AB. Future address: Box 858, Barrhead, AB T0G 0E0.

**KRABBE-SALOMONS:** We are thankful to God that he brought us KEES KRABBE and RUTH SALOMONS together and therefore announce our marriage which took place at Bethel Chr. Ref. Church, Lacombe, AB, on October 4, 1980. Revs. H. Wildeboer and F. Briesch officiated. Address: 3211 Canmore Rd. N.W., Calgary, AB T2M 4J8.

**KINGMA-MELENBURG:** Mr. and Mrs. Harry Kingma, 14424 - 62 St., Edmonton and Mr. and Mrs. Gerrit H. Melenburg, 10406 - 144 St., Edmonton, are pleased to announce the marriage of their children, GLORIA and DALE. The ceremony will take place, the Lord willing, on Saturday, December 6, 1980 at 3 o'clock in Trinity Chr. Ref. Church, 13427 - 57 St. Pastor G. Pols officiating.

**NOORT-WIKKERINK:** Mr. and Mrs. Dirk Noort and Mr. and Mrs. Gerry Wikkerink are pleased to announce the marriage of their children, WILMA and HENRY. The ceremony will take place, D.V., on Saturday, November 15, 1980 at 3:30 p.m., at the First Chr. Ref. Church, Burnaby, BC. Rev. Wm. VanderBeek officiating. Future address: 4640 Yar Rd., R.R.#7, Duncan, BC V9L 4W4.

**VANDERLINDE-CAPELLE:**  
**VANDERLINDE-VANDEN ENDE:**  
 Mr. and Mrs. John Vanderlinde are pleased to announce the wedding of their twin daughters, MARGARET to ART, son of Mr. and Mrs. Jasper Capelle, and JANET to HENK, son of Rev. and Mrs. A. Vanden Ende. The wedding took place on August 16, 1980 in Sarnia 2nd Chr. Ref. Church, Rev. Fred Bakker and Rev. A. Vanden Ende officiated. Their addresses are: A.D. Capelle, 330 Collingwood St., Sarnia, ON N7T 6N4 and Henk Vanden Ende, Apt. #234, 515 London Rd., Sarnia, ON N7T 4X4.

## MARRIAGES

**VOORTMAN-HUTTEN:** Mr. and Mrs. William Voortman, are happy to announce the forthcoming marriage of their daughter, PATRICIA to GARY, son of Mr. and Mrs. John Hutten. The ceremony will take place, D.V., on Saturday, November 15, 1980 at 3:30 p.m., in the Rehoboth Can. Ref. Church, Hwy #5, Rev. G. Van Dooren will be officiating. Future address: 93 Mill St. N., Waterdown, ON

## ANNIVERSARIES

1945 November 1980  
 With joy and thankfulness to our Lord, we are pleased to announce the 35th Wedding Anniversary of our parents and grandparents,

AREND and JENNY BENJAMINS  
 (nee Hooijer)

on November 14, 1980. May the Lord continue to bless and keep them in the years to come.

With love and congratulations:  
 Martin & Kathy Benjamins — Sardis, BC

Wayne & Maria Benjamins — Stroud, ON

Neil & Helen Benjamins — Cambridge, ON

Hetty Schwyer — Tillsonburg, ON

Nick & Diane Benjamins — Beachville, ON

Eric & Mary Benjamins — London, ON

Nancy & John Baise — Hamilton, ON

Marlene & Herman Van Meekeren — Ingersoll, ON

Harry & Judy Benjamins — Ingersoll, ON

Rita — at home

John — at home

21 grandchildren

Open house at the Ingersoll Chr. Ref. Church from 2 - 5 p.m., on Saturday, November 15, 1980.

Home address: R.R.#4, Embro, ON N0J 1J0.

1945 November 14 1980  
 Rijswijk, Z.H. Dundas, ON  
 "And the Lord will guide you continually" (Isaiah 58:11a). It is with joy in our hearts and thankfulness to God that we announce the Wedding Anniversary of our parents and grandparents,

PETER and MARIE DEWAARD  
 (nee van Leeuwen)

We thank God that he has given them 35 years of married life together; that he has allowed them to share with us, their love and Christian influence. We pray that the Lord will continue to bless you and guide you and give you many more happy years together.

With love from your children:

Ann & Henk Van Amerongen; Corinna, Henk, Yolanda

Elaine & Stan Vanderploeg

Margaret & Matthew Schoonderwoerd; Chris, Marian, Matthew

Peter

John & Jane de Waard; Ian, Michelle, Justin

Joyce & George Miedema; Jeremy, Jordan, Jolene

Peter & Jacqueline de Waard; Peter Ryan, Shane

Open house on November 13, 1980, at their home from 3 - 5 p.m. and 7 - 9 p.m. Best wishes only.

R.R.#2, Dundas, ON

## ANNIVERSARIES

1945 1980  
 Haamstede Wyoming, ON  
 On November 9, we will celebrate, with our dear parents,

BART and NELLIE BOOT  
 (nee Syrier)

35 years of marriage. We thank our God for Mom and Dad; And for the married years they've had; With many blessings from above; Children to cherish and to love; We wish them many happy years; Of joy, love and faith; And happiness and cheer. With love from all their children and grandchildren.

Home address: R.R.#2, Wyoming, ON N0N 1T0.

"Great is thy faithfulness, O God, our Father."

1955 1980  
 With thankfulness to our Lord, our parents and grandparents,

GERRIT JAN and JOHANNA GORIS  
 (nee Smink)

celebrated their 25th Wedding Anniversary on October 14, 1980.

Betty & Dave Buis; Gregory, Timothy — Mt. Brydges, ON

Jerry & Linda; Lacombe, AB

Nancy & Hubert — Edmonton, AB

Henriett — at home

Annette — at home

Geoffrey — at home

Loraine — at home

Home address: 339 Adelaide St., Mt. Brydges, ON N0L 1W0.

DIRK JAN and FREDERICKA NYLAND (nee Konijnenbelt)

Psalm 103: 17: "But the steadfast love of the Lord is from everlasting to everlasting upon them who fear him and his righteousness to children's children." May God keep them and us in his steadfast love.

Their thankful children:

Geraldine & Arend Stoffe — Edmonton

Martin & Jannie Nyland — La Glace

Fred & Sandy Nyland — La Glace

Herma Nyland — Edmonton

Ann & Gerald Wikkerink — Duncan, BC

John & Wilma Nyland — La Glace

and 13 grandchildren

Home address: Box 95, La Glace, AB T0H 2J0

1940 1980  
 With praise and thankfulness to the Lord, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents,

CECIL and ANNIE TUININGA  
 (nee Schoonekamp)

on November 24, 1980.

Klaas & Sylvia Tuininga — Belgrade, MT

Henry & Jean Tuininga — Maple Ridge, BC

Pearl & Homer Samplonious — Edmonton, AB

Don & Alice Tuininga — Telkwa, BC

Bill & Linda Tuininga — Prince George, BC

Calvin & Ellen Tuininga — Burdett, AB

Jane & Roy van Eerden — Edmonton, AB

and 22 grandchildren

"May the Lord bless you from Zion all the days of your life; may you see the prosperity of Jerusalem, and may you live to see your children's children" (Psalm 128: 5, 6).

Home address: 13419 - 111 St., Edmonton, AB T5E 4Z7.

Share your  
 news with the  
**C.C.  
 family!**

## ANNIVERSARIES

1955 November 16 1980  
 We are happy to celebrate with our parents and grandparents, their 25th Wedding Anniversary,

KEN and RITA STRUIKSMA  
 (nee Prenger)

"As for me and my house we will serve the Lord" (Joshua 24:15). May the Lord grant them strength and continue to guide them in the years to come.

With love:

Alma & Clarence Wamsteeker; Rebecca, Jessica — Brantford, ON

Teresa & John deFeyer; Peter — Grimsby, ON

Owen Grace

Home address: 536 Carluk Rd. W., Ancaster, ON L9G 3L1.

1955 November 18 1980  
 Nestleton Kendal

Psalm 25:14

Psalm 25: 14: "The friendship of the Lord is for those who fear him, and he makes known to them his covenant."

With praise and thanksgiving to God, we are happy to announce the 25th Anniversary of our parents,

ALBERT and SHIRLEY VAN BELLE  
 (nee Feddema)

That the Lord may be the source of their strength and joy in the years to come, is our prayer.

With love always, their children:  
 Christopher & Clarissa — Oshawa

Sylvia — Bowmanville

Emmy — Trinity Christian College

Anita — at home

John — at home

Reception to be held November 22, 1980 in the Knox Chr. School gymnasium in Bowmanville, at 8:00 p.m.

Home address: R.R.#1, Kendal, ON L0A 1E0.

## OBITUARIES

Namens de Vr. Vereen „Rondom Gods Woord" betuigen wij ons diep gevoeld medeleven met ons medelid Mrs. Martha Douma en fam.bij het overlijden van hun echtgenoot en vader,

MR. HARRY DOUMA

„Wie in Mijn geloof, zal leven, ook al is hij gestorven" (Joh 11:25). Mrs. S. de Vries, Pres.

Mrs. M. Van der Kooy, Secr. Simcoe, ON

„De Here is mijn herder, mij ontbreekt niets; Hij doet mij nederliggen in grazige weiden; Hij voert mij aan rustige wateren; Hij verkwikt mijn ziel" (Psalm 23).

In Zijn wijsheid en op Zijn tijd heeft de Here tot zich genomen Zijn kind onze geliefde moeder en oma,

FRANCINA FROUKJE DU CROIX  
 (geboren Mebius)

op woensdag 22 oktober, 1980. Zij mocht de leeftijd behalen van 67 jaar. Met liefde herdacht door:

Fer & Jo Dutourgeerling; Rob — Sarnia

Hans & Joke du Croix; Arnaud, Martine — Veenendaal, Holland

Peter & Elly du Croix; Roger, Marcel — Venlo, Holland

William & Marianne Terpstra; Stephen — Guelph

en door 5 zusters en 3 broers in Holland en door 1 zuster in Duitsland.

De begrafenis heeft plaats gehad op zaterdag, 25 oktober 1980, vanuit de First. Chr. Ref. Church, Guelph, ON. Voorganger Ds. J.D. Hellinga.

Please note Classified advertising  
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 Friday, 10 a.m., one week prior to  
 publishing date.



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Christian Funeral Director



OBITUARIES

The consistory and congregation of the First Chr. Ref. Church of Victoria, BC, extends its heartfelt Christian sympathy to its pastor and his wife, Rev. and Mrs. Dan Tigchelaar and family in the passing of their little daughter and sister,

ERIN MIEKA

at the age of 2½ months. He made her whole to live with him in glory. We rejoice with the family in the knowledge that she is safe in the arms of Jesus. May the Lord comfort and sustain them through his word and spirit.  
E. Van Akker, vice-president  
J. Peereboom, clerk

"What no man ever saw or heard; What no man ever thought could happen; Is the very thing God prepared for those who love him" (I Corinthians 2:9).  
On October 23, 1980, the Lord in his wisdom, took home, very suddenly, his child, our loving husband, father and grandfather,

JOE NEERHOF

at the age of 53.  
He will be greatly missed by his wife and children:  
Francis Neerhof-De Haan — Owen Sound  
Arnold & Jarneke Neerhof; Michael, Amanda — R.R.#2, Hamilton  
Stan & Elsie Neerhof; Melanie — Owen Sound  
John Neerhof — Owen Sound  
Funeral services were held in the First Chr. Ref. Church, Owen Sound. The service was conducted by Rev. Dan Gritter with text taken from Psalm 121:1-2.  
135 4th Ave. West, Owen Sound.

The Lord suddenly called home to be with him forever, our dear friend,

JOE NEERHOF

His cheerful friendship will never be forgotten. Our prayers are that God will comfort Francis and her family.  
Arie & Alice Beekma  
Arend & Corrie De Boer  
Andy & Hennie Van Dyk  
Owen Sound,  
October 23, 1980

On October 23, 1980, God in his infinite wisdom, called home his child, our dearly beloved friend and cousin,

JOE NEERHOF

in the fullness of his life, at the age of 53. A gardener in his earthly life, God has taken Joe to his heavenly garden. Praise be to the Lord. May our Father in heaven comfort his wife Francis and her family with his undying love in these days of sorrow.

The Klyn-Hesselinks:  
Bill & Dien — Owen Sound  
Brenda — Owen Sound  
Wilma & Albert Grin — Toronto  
Bill & Carol — Chatham  
John & Shiela — Kincardine

The consistory and congregation of the First Chr. Ref. Church of Owen Sound, ON, express their sincere sympathy to Mrs. Francis Neerhof and family in the sudden passing away of their husband and father,

JOE NEERHOF

on October 23, 1980, at the age of 53. He served as caretaker of our church for many years.  
"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens" (II Cor. 5:1).  
May the comfort of these words strengthen them all in the days to come.  
Rev. Dan Gritter, Pres.  
Klaas de Boer, Clerk

OBITUARIES

Suddenly the Lord called home our dear brother and uncle,

JOE NEERHOF

We mourn but not as those who have no hope.  
Mien & Gerrit Klyn Hesselink — Seaforth  
Bernard & Lys Neerhof — Holland  
Arnold & Nel Neerhof — Brighton  
John & Audrey Neerhof — Chatsworth  
Gerrit & Riek Neerhof — Holland  
Shena & Hank De Boer — Chatham  
nieces and nephews  
"Who shall separate us from the love of Christ?" (Romans 8:35).

As a shepherd with his little lamb, our Lord Jesus has taken home to himself, on October 14, 1980, our daughter, sister and grandchild,

ERIN MIEKA TIGCHELAAR

at the age of 11 weeks.  
Our tears of the night have become glad rejoicing in the morning, knowing that after much suffering our Lord has restored our little one to perfect wholeness. Erin is lovingly remembered by her father and mother.  
Dan & Ida (nee Zietsma) Tigchelaar — Victoria, BC  
Brother Danny, sisters Robin and Heather,  
Grandparents, Mr. and Mrs. C. Tigchelaar — Hannon, ON  
Mr. F. Zietsma — Burlington, ON and many loving relatives  
Our hope is in the Lord who said, "See I have engraved you on the palm of my hands" Is. 49:16. Let the little children come to me and do not hinder them, for the kingdom of heaven belongs to such as these" (Matt. 19:14).  
A praise and thanksgiving service with the congregation of Victoria Chr. Ref. Church was lead by the elders with Rev. A. Schaafsma speaking words of comfort from Psalm 139 and Rev. 20:11-15.

On October 5, 1980, it pleased the Lord to promote to glory, our dearly beloved mother, grandmother and great-grandmother,

MRS. GEERTJE OPDEN DRIES (nee Ekkel)

at the age of 87. Widow of the late Derk Opden Dries. Psalm 68:10 (Dutch).  
Jan & Dina Opden Dries — Nyverdal, Holland  
George & Emmy Opden Dries — Lacombe, AB  
Hendrik & Joann Opden Dries — Rocky Mtn. House, AB  
Henny & Henk Marinus — Brantford, ON  
Adolf & Tine Opden Dries — Red Deer, AB  
Gerrit & Diny Opden Dries — Rocky Mtn. House, AB  
Dick & Anneke Opden Dries — Rocky Mtn. House — AB  
Johan & Elsie Opden Dries — Rocky Mtn. House, AB  
Bert & Jenny Opden Dries — Surrey, BC  
Gerthie & John Pool — Abbotsford, BC  
56 grandchildren and 20 great-grandchildren  
The funeral took place on Thursday, October 9, at Rocky Mtn. House, AB.

„Wij verlangen bij de Heer onze intrek te nemen" (2 Cor. 4:16, 17, 18 en 5:1-8).  
Zo is in het eeuwige heerlijke leven ingegaan om bij zijn Verlosser te zijn, onze geliefde broer en oom,

HUBERT A.M. VAN LOON

in zijn 71ste jaar.  
23 oktober, 1980, Nunspeet, Holland.  
Zijn bedroefde zusters:  
Mrs. Sophia Huyer-van Loon  
Ms. Adriana van Loon en neven en nichten.  
R.R.#2, Shanty Bay, ON L0L 2L0.

OBITUARIES

The Ladies Society (Be a Blessing) wish to extend their sincere sympathy in the passing of

CHET ZEILSTRA

beloved husband of one of our baseball members, Jessie Zeilstra. We are comforted by the assurance that he is at home with his Lord. May he comfort and bless the family in this time of sorrow.  
October 24, 1980.

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HELP WANTED

Christian Reformed family in small town in Southern Ontario, father mid 40s and 4 school-age children, are looking for a **housekeeper**. Please write to Box #4560, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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Lady, 50 years, would like to come in contact with Christian gent or widower. Letters under Box #4561, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

TEACHERS NEEDED

**WYOMING**: Due to unforeseen circumstances, the John Knox Christian School is in need of a **combined grade 1 and 2** teacher, to begin on or before **January 6, 1981**. Please contact the principal, S. Van Reenen for applications. John Knox Chr. School, P.O. Box 81, Wyoming, ON N0N 1T0. Telephone: 519-845-3112 (school).

MINISTER NEEDED

**NOVA SCOTIA**: Pastor needed. The CRC Faith Chapel of Shubenacadie, NS, is looking for a minister. The congregation consists of 9 families. We are praying for a pastor with a warm personality, a deep concern for the lost and the spiritual well being of the congregation. For more information, write: W. Bokma, R.R.#1, Shubenacadie, NS B0N 2H0, or phone: (902) 758-2931, (902) 758-2352, (902) 758-2246.

HELP WANTED

We are looking for an **assistant** in our **Potatoe enterprise**. Male person, 20-years or older. Positive member of Chr. Ref. Church. Dependable and clean. Horticultural/Agricultural minded. Send your applications with 2 references to: **Alberta Potatoes**, R.R.#2, Red Deer, AB T4N 5E2.

T.V. technician required immediately. Wages accordingly. Good opportunity for young person to get involved in the T.V. business. Reply to: **Stan's TV of Orillia Ltd.**, 110 Mississaga St. W. Orillia, ON L3V 3B1. Phone: 705-326-2722 or 705-325-3314.

Farm help wanted for modern farrow to finish **hog farm** in Southern Ontario. Good wages and house available. Please write to Box #4562, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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(403) 242-5156

or **Pastor Hielema:**

(403) 286-3585.



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## MISCELLANEOUS

### INTERESTED IN COMING TO ALBERTA?

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## German Evangelicals look at Pentecostals

SIEGEN, West Germany (EP) — Around 4,000 Christians

gathered there from September 18-21 for the 20th Annual Conference of the German Evangelical Alliance. Rev. Manfred Otto, the chairman of the Evangelical Alliance main board, said that in view of the significance of this largest annual Alliance gathering it would be "modernized" next year to make it more attractive for the younger generation. About 2,000 young people attended the one evening youth rally during this year's conference.

Relations with Pentecostals was a major topic that came up for discussion at the meeting of delegates from local Alliances. There was considerable difference of opinion on how far cooperation with Pentecostals at the local level should go. Representatives of some local Alliances reported positively of joint projects with "moderate Pentecostal

groups," whereas others expressed severe misgivings about the pentecostal movement in Germany, which has about 70,000 members.

## Little evidence of religion in China

ST. LOUIS (EP) — There's not much evidence of religion in the People's Republic of China, according to a church evangelism executive who spent nearly two weeks there recently. Erwin Kolb, Lutheran Church-Missouri Synod executive secretary for evangelism, said the religious revival some have spoken about in China is "very controlled."

In terms of Christian activity, Mr. Kolb said, China is at "ground zero." He said government tour guides in the four cities he visited — Beijing, Nanjing, Guzhong (Canton), Kunming — were generally reluctant to speak about religion. Though it seemed true of the younger guides, he added, even their interest seemed "very guarded."

In general, he said "people are still cautious and suspicious about the new more lax policy toward religion and the church." He said he thinks providing Bibles and literature, taped messages and radios, in limited amounts, brought by visiting groups and tourists, may help Chinese Christians. Christian activity in the home "seems to be the only way the church there can grow," he suggested.

## A conversation piece

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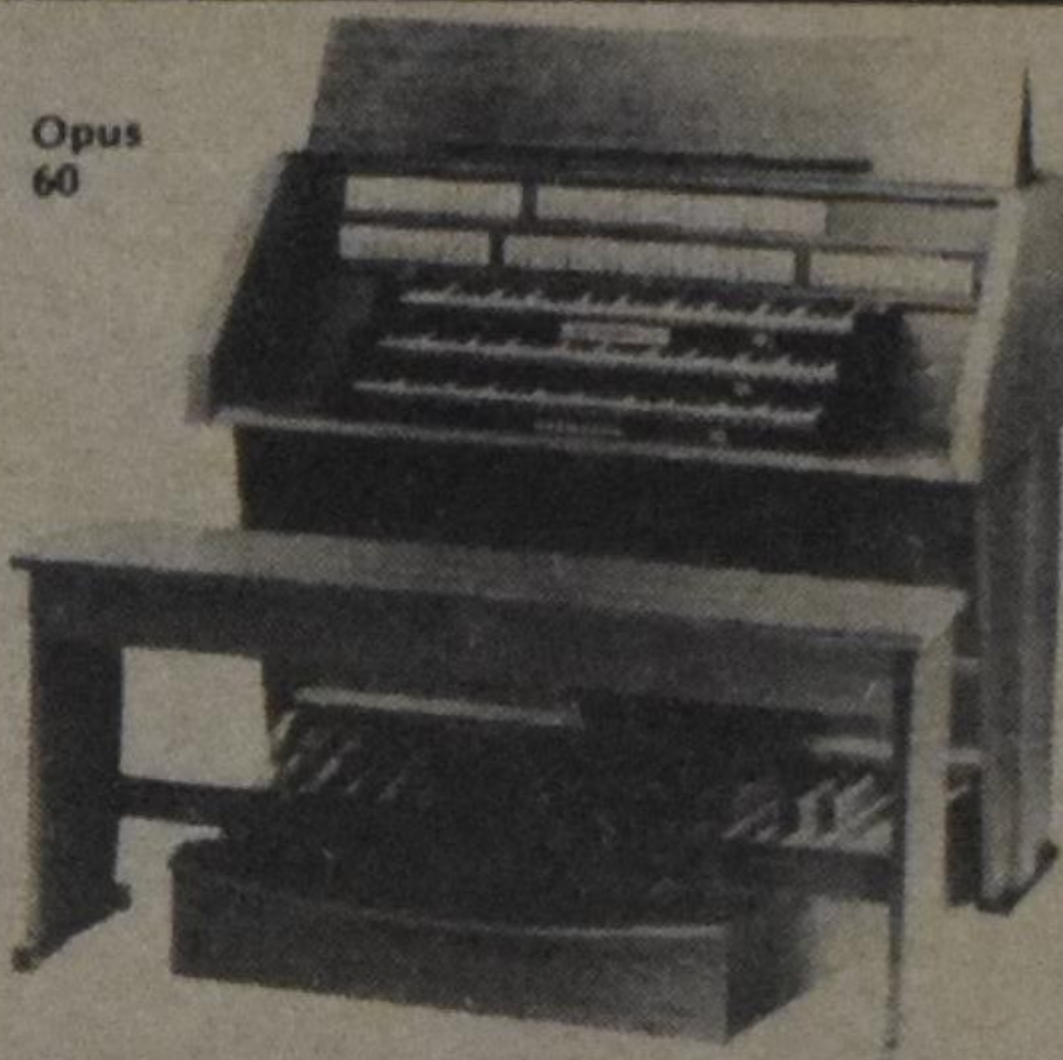
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## ONTARIO CHRISTIAN COLLEGE ASSOCIATION

Annual Meeting:

**November 15, 1980**

AT THE HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL, HAMILTON, ONTARIO.  
(Located behind the Immanuel Christian Reformed Church between Upper James and West Fifth Street on Mohawk Road.)

REGISTRATION: 9:30 a.m.  
GUEST SPEAKER: Dr. Gordon Spykman — "Education Is For Life"  
OTHER HIGHLIGHTS: — Proposed program for 1981  
— Presentations of a Charter to operate a college  
— By-law changes  
— Presentation of Dr. T. Plantinga's book *Rationale for a Christian College* to OCCA

EVERYONE IS INVITED — THERE WILL BE A CHARGE OF \$2.50 PER PERSON TO HELP COVER THE COST OF LUNCH AND REFRESHMENTS.



Dr. T. Plantinga, the past Executive Director of OCCA and currently Assistant Professor at Calvin College, will be handing out free copies of his book, *Rationale for a Christian College* to all those who are paid-up members. This will include all guests who decide to join OCCA at the meeting. The annual membership fee is \$25.00.

*Rationale for a Christian College*

## BACK TO GOD HOUR RALLY

IN  
ST. GEORGE'S ANGLICAN CHURCH  
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**SATURDAY, November 8, 1980**  
at 8:15 p.m.

SPEAKER:

**REV. JERRY VREEMAN**  
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**LEENDERT KOOY**  
Andre Knevel — at the organ

Come sing along in a wonderful night of Christian fellowship.





EVENTS

Norway church-state report to duck doctrine questions?

OSLO (EP) — The Norwegian government's long-awaited report on church-state links is expected to go to the national assembly in October, but with no recommendations on how to solve doctrinal disagreements in the (Lutheran) Church of Norway. According to a church report, the latest signals from Norway's Ministry for Church and Education indicate that the controversial issue will be set aside for further discussion.

Church interest in the question is especially intense in the wake of the government appointment of a controversial theologian, Helge Hognestad, as an assistant pastor at Hovik, near here, last June. Hognestad, who says he would like to see the assistance of psychology and the social sciences to formulate the gospel for a modern, technological society, was appointed by Einar Forde, Norway's government minister for church and education, after more than a year of debate. The primate of the church, Andreas

Aarflot, and the nine other Lutheran bishops, advised against the appointment. Critics of Mr. Hognestad say he is too vague on central points of Christian doctrine.

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3:00 Bazaar Opens  
4:30 Supper  
7:00 Auction Sale

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LET'S PLAY CHESS

Editor: Pete Layer

THE SUMMER LADDER

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	Points:	3	2	3	2	10	Total	Total
H. Douma (II)		3	0	0	0	3	54	57
J. Wilms (IV)		3	0	3	0	6	46	52
H. Brouwer (II)		3	2	0	2	7	45	52
R. Buist (I)		3	2	3	2	10	38	48
K. Amsinga (V)		3	2	0	2	7	36	43
M. Melissen (VI)		3	2	0	2	7	33	40
F. Vander Woude (II)		3	0	0	2	5	7	12

Comments

The race is getting "tighter" every week with only a few (?) points separating first and sixth place. The three-mover by Keirano was the toughest problem. One of the contestants had to obtain the key the hard way by eliminating all other White moves. Ladderites can obtain an extra 10 points by convincing a friend or relative to send in solutions for three months. They must be or become subscribers to *Calvinist Contact*. This offer is valid until March, 1981. Points will be given at the end of the three-month period. The newcomer should name the present Ladderite who urged him or her to join, with the first solutions sent in.

Solutions to the summer problems

#836 (Massmann) Key: 1. B-Q1, K-N5; 2. P-K3, K-R5; 3. P-B4 mate.  
#837 (Ahues) Key: 1. N-Q1 threat; 2. N-B3 mate. Try: 1. NxP?, or BxP; NxN no mate.  
#838 (Keirans) Key: 1. P-Q5 tempo 1. -, P-R6; 2. K-B3 and 3. N-Q3 mate. 1. -, PxP; 2. R-KN8 and 3. R-N1 mate. 1. -, P-N4; 2. K-K4 and 3. N-Q3 mate. Try: 1. B-Q1 or PxNP, P-Q4 no mate. Try: K-K4, PxBP ch., 2. K-B4; BxP, no mate, 1. K-B3, R-N3 ch., and PxP ch., no mate.  
#839 (Rudenko) Key: 1. N-B3 threat; 2. Q-K6 mate. Try: 1. Q-K6 or B-K6, R-B4; no mate.

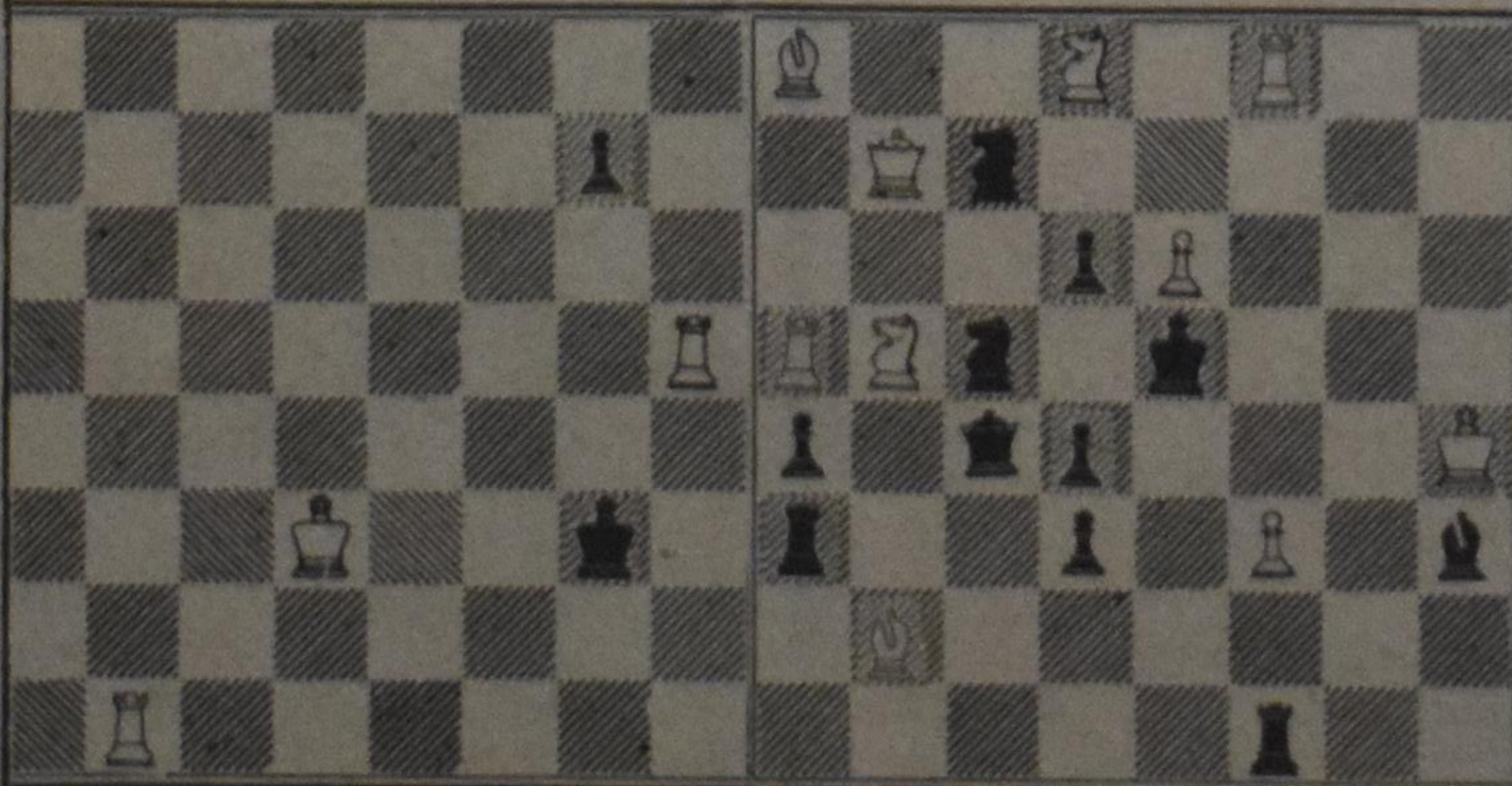
FIRST SERIES OF PROBLEMS IN NOVEMBER

#848  
W. Speckmann,  
Germany, 1955

#849  
C. Goldschmeding,  
Holland, 1946

2

11



3 3-mover 3 pts. 10 2-mover 2 pts.

Notes:

1. A little manoeuvre is all it takes for White to mate Black in #848. Dr. Speckmann composed a twin, by moving the Black Pawn one square to KB2. It has the same theme, but an unorthodox key move, so it will not be part of these problems. Please give the full solution to #848 only.

2. The original problem #849 was not quite correct since Black could stop White. The addition of a pawn has corrected the error, I hope. Please give the key and threat, if any.

Correction to Problem #845 of the September Series

Add a White Pawn on K3 (e3). Thank you, Mr. Amsinga for bringing this to my attention.

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Wednesday, November 19,  
1980

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Calendar Of Events

Ontario

- Sept. 24- Dec. 3 Clinton: Focus on the Family film series in the Clinton District Chr. School, Princess St.
- Nov. 4- Dec. 16 Focus on the Family film series to be shown at the Maranatha Chr. Ref. Church of York, ON. Tuesday nights at 8:00.
- Nov. 8 Fall Harvest Bazaar of the Stratford and District Christian School beginning at 10 a.m. Place: Kiwanis Community Centre, Riverside Dr., Stratford. Auction will be held at 3 p.m. Something for everyone!
- Nov. 8 Back to God Hour Rally, Rev. J. Vreeman, speaker — in St. George's Anglican Church in Guelph. Time 8:15, special music by Ontario Christian Music Assembly under the direction of L. Kooy. Andre Knevel at the organ.
- Nov. 8 Fifth Singles Fellowship Day for single adults, widows, widowers and single parents at Ebenezer Christian Reformed Church, Trenton, ON. Workshops, games, banquet, recreation. Cost \$18.
- Nov. 8 Lakewood Christian Camp, Jog-a-walk-a-thon in Sarnia, Chatham and London at 9 a.m.
- Nov. 14 Annual meeting of the Curriculum Development Centre. Speaker: Geraldine Steensma. 8:00 p.m., St. Martin Catholic School, Winchester, St., Toronto.
- Nov. 15 St. Thomas Male Choir will have their concert in the Fruitland Chr. Ref. Church at 8 p.m.
- Nov. 15 Lakewood Christian Camp's annual membership meeting at 1:30 p.m. in Sarnia II Chr. Ref. Church. Banquet at 6 p.m. with Rev. S. Cooper speaker and Al Luke singer.
- Nov. 15 Ont. Chr. College Association, Annual meeting, at the Hamilton District Chr. High School, with Dr. Gordon Spykman on "Education is for Life." Registration 9:30 a.m.
- Nov. 19 The Association for Substitute Family Living which operates Homestead cordially invites all to attend the Second Annual General Meeting, Wednesday, November 19 at 8:00 p.m. in the First Chr. Ref. Church of Hamilton Corner of Hess St. and Charlton Ave.) Guest speaker: Rev. Dr. Peter Van Katwijk, Director of the Cambridge Interfaith Pastoral Counseling Centre. Topic: Christianity and Mental Health.
- Nov. 29 Annual Bazaar at the John Knox Chr. School in Clarkson, ON. Starting at 12:30 p.m.

Christmas Concerts

- With Choirs, Brass, Band, Orchestra under the direction of Leendert Kooij:
- St. Catharines — Dec. 13: St. Thomas Anglican Church, Niagara St. Also with organist, Andre Knevel.
- Bowmanville — Dec. 20: Rehoboth Chr. Ref. Church, Scuggog St.
- Willowdale — Dec. 26: (Boxing day). Willowdale United Church, Kenneth Ave.

Ambassadors in Concert

- Holland Marsh: Chr. Ref. Church, November 8, at 8:00 p.m.;
- Hamilton: St. John's Presbyterian Church (Main St.), November 28 at 8:00 p.m.

British Columbia

- Nov. 21-22 The Department of Philosophy at Simon Fraser University will sponsor a seminar entitled "Moral Problems in Health Care," to be held at Hotel Vancouver, Vancouver, BC. Among topics to be dealt with are "Euthanasia," "Informed Consent," "Right to Know." For further information, contact the university's Continuing Studies department at 291-3298.

Alberta

- Nov. 11-13 Jerome Hines in "I am the Way," sacred opera, in the Jubilee auditorium, Edmonton, at 8:00 p.m.
- Nov. 21 C.F.F. Annual Convention at Lacombe Memorial Centre beginning at 9 a.m. ending with a banquet. Theme: Energy and Agriculture: Can Less be More?
- Nov. 21-23 Habitat Festival for the Eighties — A family conference on Conserver Life-Style.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Nov. 14	Wed. Nov. 12	Fri. Nov. 7-10 a.m.	Thurs. Nov. 6-10 a.m.
Fri. Nov. 21	Wed. Nov. 19	Fri. Nov. 14-10 a.m.	Thurs. Nov. 13-10 a.m.
Fri. Nov. 28	Wed. Nov. 26	Fri. Nov. 21-10 a.m.	Thurs. Nov. 20-10 a.m.



Bible Study

Overview of Ephesians

A Study Guide Commentary on Ephesians by Curtis Vaughan; published by Zondervan; in Canada: R.G. Mitchell, Willowdale, ON; 133 pages, \$2.95 (US). Reviewed by Rev. Leonard T. Schalkwijk, Williamsburg, ON.

Many commentaries have appeared on the Ephesians. There is something intriguing in this brief Bible letter. Here, perhaps more than anywhere else in Scripture, one receives the

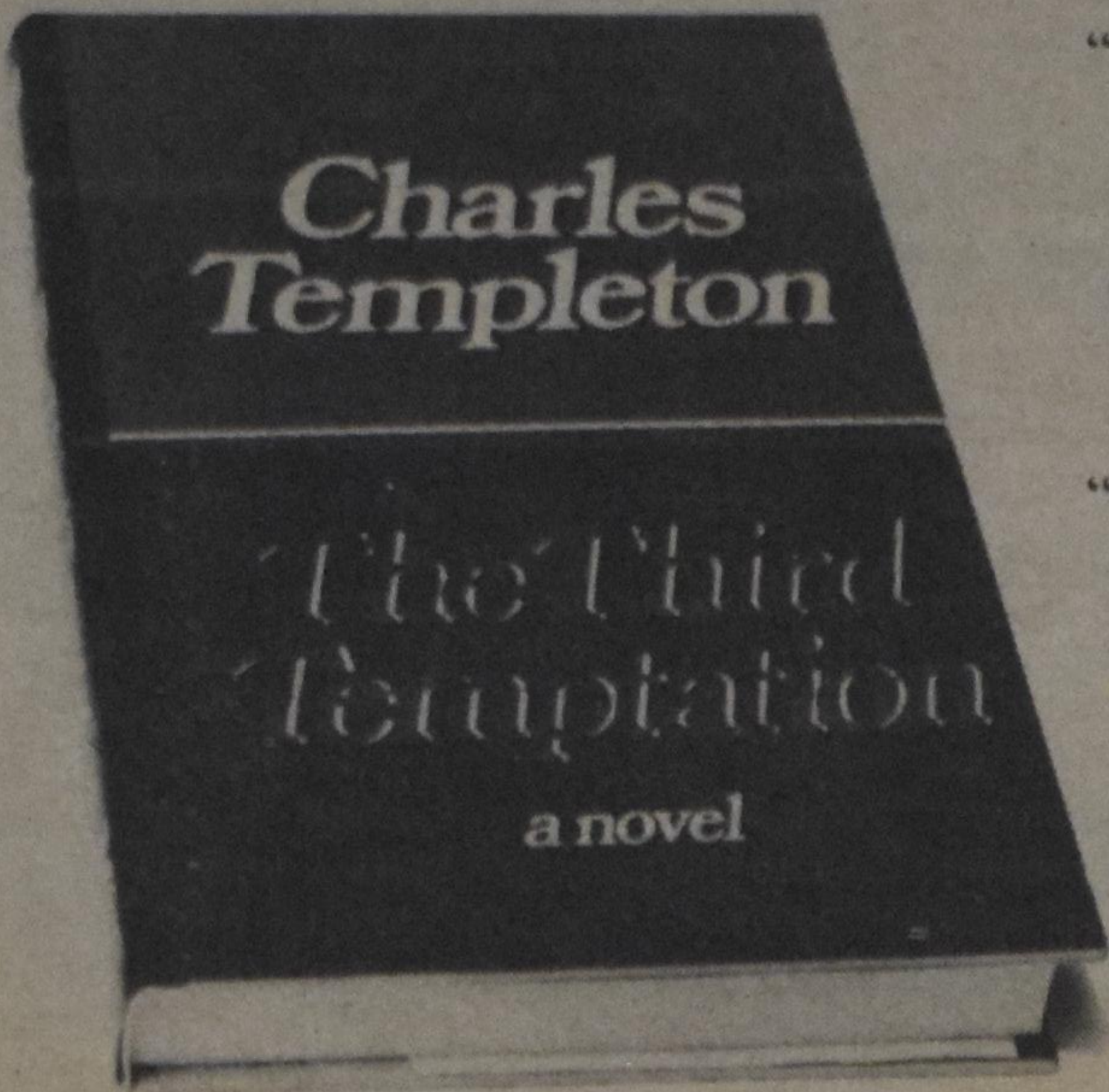
impression never to be unable to reach the full depth of understanding of the goldmine of God's Word. Ephesians was John Calvin's favourite epistle. John Knox, the great Scottish reformer, on his deathbed, asked to have read to him Calvin's sermons from Ephesians. John Bunyan found the main inspiration of his *Pilgrim's Progress* from Ephesians 6. And many of our hymns are based on Ephesian texts. Therefore this commentary by Vaughan is worthwhile for reading and study. Vaughan does not

necessarily give much new material, but shows us as a guide, the outline of the letter, the brief discussion of the texts, the chapters, the theme, and a beautiful overview over the wealth of biblical material present. It stimulates to further study. Even though some statements cannot be termed "reformed," yet I was pleased by the very correct description of *election* as: "the reason for God's choice, for his ordaining us to be his childxren, is not found in us but in his own goodness . . . , it is not because he

foreknew that we would believe the gospel. The ground must be sought in his own gracious character." Such a statement would make Vaughan a Calvinist Baptist. He also contrasts quiet effectively the gloomy hopelessness of the pagan world. "The best fortune is not to be born at all to the exhilarating joy of the life in "the fullness of God." I can recommend this book. Studying it should strengthen one's faith and deepen one's love for the Lord of the church universal.

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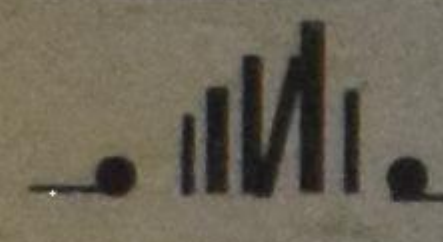


Books

Church history

The past is ever with us

**History of Christian Ethics**, Vol. I, by George Wolfgang Forell; published by Augsburg Pub. House, Minneapolis, MN, 1979; clothbound, 247 pp.; \$12.50. Reviewed by J. Tuininga, Lethbridge, AB.

 This is the first of a projected three volume work on the history of Christian ethics by the author, who is Prof. of Religion at the University of Iowa. This volume covers the first five centuries of Christian thought. The chapter headings are as follows: "New Testament Ethics," "The Early Christian Fathers," "Tertullian," "Clement of Alexandria,"

"Origen," "The Fourth Century," "Basil," "John Chrysostom and Augustine."

The author gives as one of his reasons for undertaking this work, "the conviction that . . . one may learn a great deal from the insights and errors of the past . . . Those interested in Christian ethics might . . . learn from the serious efforts of the past how a way of living responsibly in a changing world might be found" (Preface). I believe the author succeeds in giving a good summary of early Christian thought. History is

always important, and we can learn much about today when we know the past.

Asceticism has always been attractive in certain segments of the church, and one can find the roots of it, in the early church fathers. Many of them were monks, and monasticism and asceticism were fairly prevalent among the early leaders of the church. In Clement we find the notion which still has adherents today, namely that sex, even in marriage, is not for pleasure, but for procreation. We

find a beginning of the idea of celibacy for church leaders in the 4th century, and in Chrysostom. In Origen we find the origin of spiritualizing and allegorizing of scripture, which has done so much harm in the church. Basil "uses the lives of the saints of the Old Testaments as models," something still done today.

However, the early fathers also wrote things which would receive our wholehearted approval, and appear to be very 20th-century oriented: "You who harness your horses with splendour, and

despise your brother when he is ill-dressed, who let your wheat rot, and will not feed the hungry; who hide your gold and despise the distressed." Again: "A woman who deliberately destroys a foetus is answerable for murder. And any fine distinction as to its being completely formed or unformed is not admissible amongst us." That was Basil speaking.

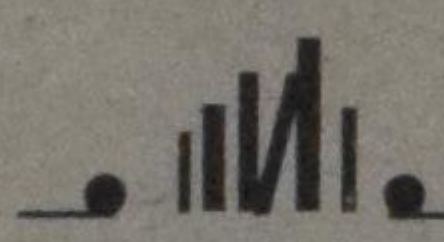
In short, a valuable book for those who want to know the thinking of the leaders in the early church.

Theology

Every "mill" has a say

**The Rapture Question** by John F. Walvoord; published by Zondervan Publishing House, Grand Rapids, MI, 1980; in Canada: R.G. Mitchell, Willowdale, ON; 276 pp. Reviewed

by Ray Metcalfe, Toronto, ON.

 This book is written by the president of Dallas Theological Seminary. All aspects of the rapture

as it relates to eschatology, theology and practical living are studied here.

Dr. Walvoord bases this study on a pretribulation view. However, other views are studied such as posttribulation, and midtribu-

lationism. Pertinent biblical texts which are used to support the various tribulation views are examined and proponents are quoted at length with a response by Dr. Walvoord. Many contemporary writers such as Allis, Gundry, Ladd, Berkhoff and many more are quoted at length. The work concludes with a chapter giving fifty reasons why a pretribulation rapture ought to be expected.

Regardless of a person's eschatological position, this book is worth having. It is a study text rather than something to be used for casual reading. There are few if any questions left unanswered and a gracious attitude is demonstrated which is often lacking in books of this kind. The author's professional manner of writing is too well known to need comment.

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Zie advertentie pagina 13



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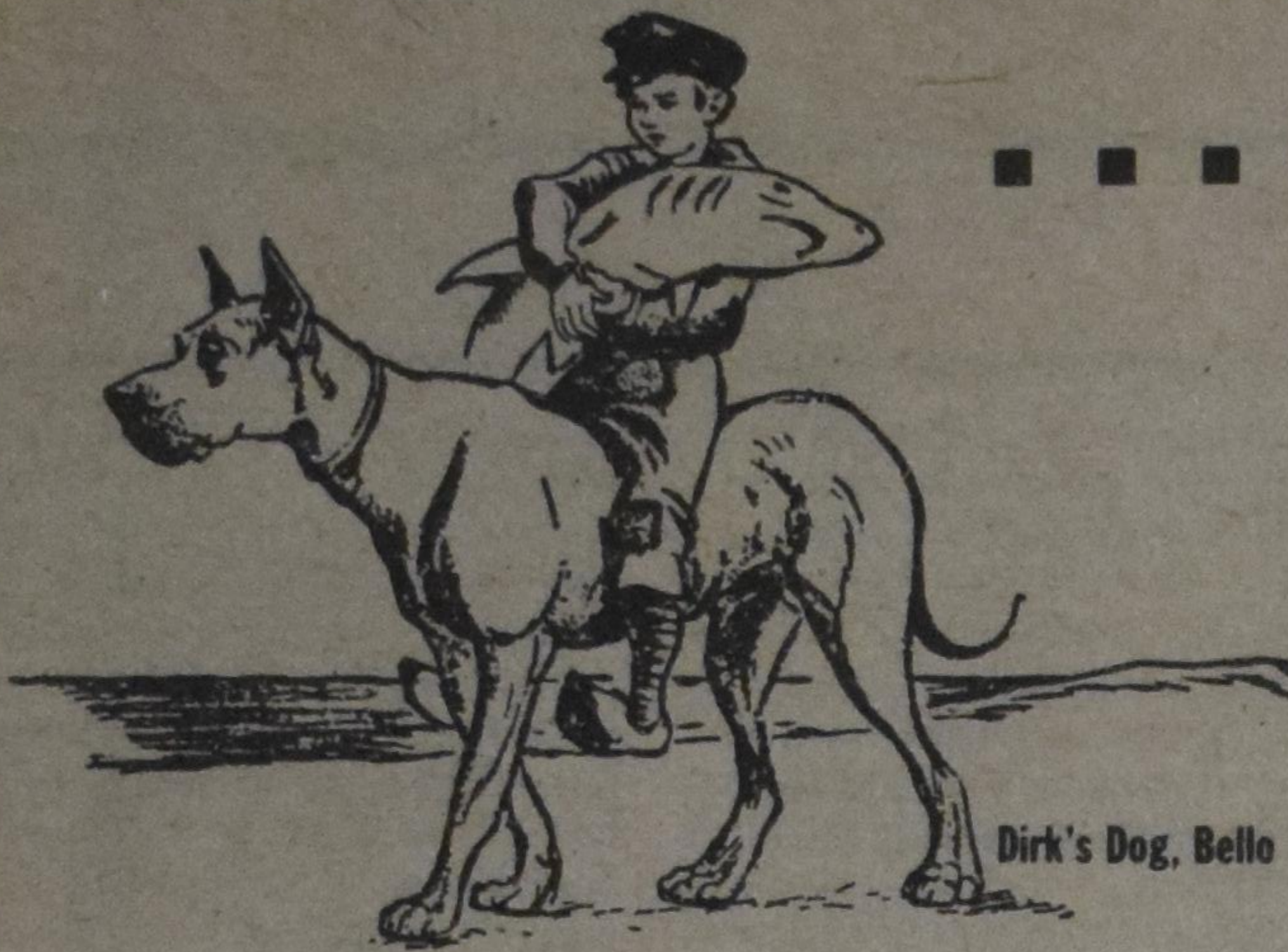
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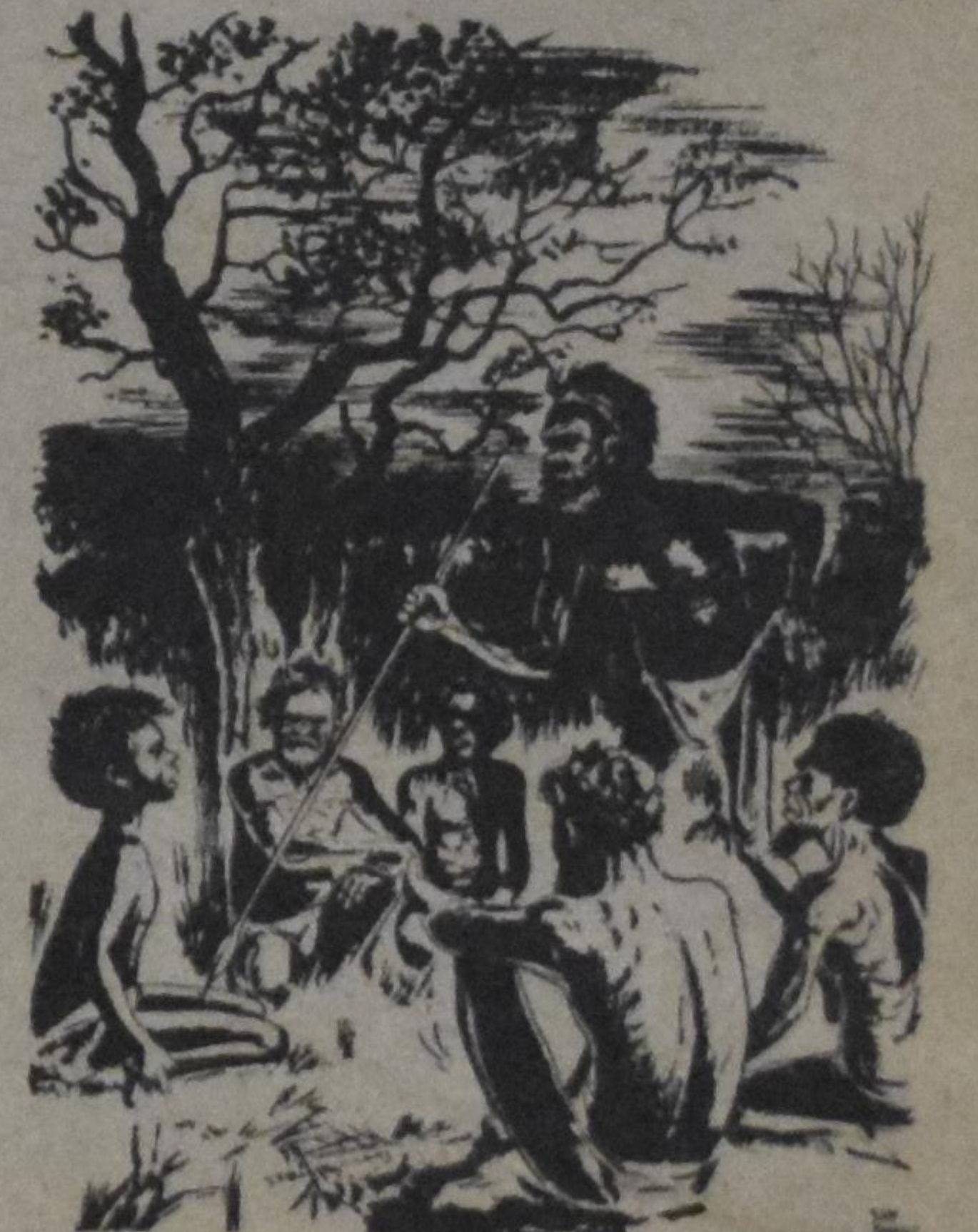
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